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Poetry.

UNHOPED DELIGHT.

I chose the fairest nook of garden soil,
And covered warm within its natal bed
The seed, wherefrom, with dew and sunlight fed,
I hoped should rise the offspring of my toil,
My promised flower, my golden cinquefoil.
But when the soft green leaflets upward spread,
The shoot that should have borne the queenly
head
Shrank, nipped and brown, the frost's untimely
spoil.

Long hours I wept, and made my passionate moan,
Till morn came trembling through the tearful
night,

And lo! a peerless lily rosie-white,
A flower of God by some bird-angel sown,
Beside my perished dream of joy had grown,
To give for hope foregone unhoped delight.

—Charlotte Elliot in *Fraser's Magazine*.

Communications.

For The Messenger.

"IS FAMILY VISITATION FAITHFULLY PERFORMED?"

To the pastors of the Reformed Church, and to those elders who have attended our annual Classical meetings, the heading of this article is an old and familiar question. The Church requires that family visitation be "faithfully performed," and for this reason the above inquiry is made at each annual meeting of Classis.

Much, indeed, has been said and written about family visitation. It is a subject which has called forth much earnest discussion, on the floor of Classis, and many lengthy articles, and series of articles in the various periodicals of the religious press. All this is an indication of the importance of the subject itself. And yet, notwithstanding all that has been said and written on the subject, many erroneous notions still prevail, as to the duty of pastors in this direction.

Some suppose that by family visitation, we are to understand a social or friendly visit to be made by the pastor, annually or semi-annually to every family in the charge. Indeed, so prevalent is this notion among the members, of almost all our pastoral charges, that many of our ministers have suffered, and still suffer from it. Some have come to judge of their pastor's zeal and efficiency, as a minister, only by the frequency of his visits among his people, as though the great object of his holy office was to visit the members of his charge. They seem to lose sight of the higher and weightier duties and responsibilities which rest upon him. He frequently hears from various lips: "Why don't you call to see us?" "You haven't been to see us this long time." "Don't believe you know where we live any more," &c.

Others, again, will say nothing to the pastor, himself, but will complain bitterly to their fellow members, about the supposed neglect of the minister, in not calling to see them oftener. Some will stay away from church—lower their subscription—or refuse to give anything to the support of the pastor, "because he does not do his duty,"—"does not visit enough." Such a course is unreasonable, unkind and unchristian. It reflects

no credit upon any church member. Have such members ever thought of the many duties and cares resting upon their pastor? Has it never entered their minds, that he has much to do besides visiting? He serves a charge, it may be, of three or four congregations, scattered over a large territory. He is expected to hold at least two services each Sunday, and one in the week, for which he is expected to make suitable preparation. He averages one day in the week, in visiting the sick, the aged and the infirm. His catechetical classes require his time and attention one or two days more. Now from this statement, which is certainly not overdrawn, it may be seen how fully the pastor's time is regularly occupied, and how little is left him for study and family duties. And yet there are those who seem to think that he should be on the go all the while, from house to house "visiting the members," and judge of his faithfulness, as a shepherd, only from a social standpoint. Fault is found with him if he does not visit enough; if he neglects his preparation for the pulpit, for the sake of visiting, and does not preach so well, fault is found again. What is the minister to do? All this is discouraging.

It is the privilege of the minister, and a real pleasure to him too, to make social visits among his people, when he can find time to do so; but this constant clamor for a ceaseless rambling around from house to house is sufficiently annoying to any pastor, proves a severe tax upon his time and strength, and often results in but little good. The faithful pastor can serve his flock better, and be of more substantial good to his people, in his study, than he can in the saddle or on foot. And his people should love and esteem him, not so much on account of his social qualities, as on account of the relation he sustains to them, as their spiritual adviser, their shepherd, their leader and guide.

The bond of union between pastor and people should hold in the sanctuary—at the altar—in the pulpit. Here should be the place of regularly meeting the pastor, and it is the best place to cultivate his acquaintance and to judge of his moral worth and efficiency, as a spiritual guide and counsellor. It is, indeed, a Herculean task, in many pastoral charges, to meet the demands of the people for frequent visitation. It is this that makes the labors of the pastor so burdensome. In consequence of it, those ministers advanced in years are sometimes compelled to step aside, quit the active duties of the ministry, not that they are no longer able to preach the Gospel, and attend to the ordinary duties of the pastoral office, but because they have not the physical ability to accomplish the onerous task of family visitation, in the sense that many understand this duty. And instances are not wanting where the middle-aged, and even those young in the ministry, have broken down, in the effort to accomplish what was looked for and expected by the members in the way of visiting from house to house through the charge.

If family visitation were nothing more than a social call upon all the families of the charge once or twice a year, then, certainly, the Church would not deem it of so much importance, as to demand of the pastor or his delegate, when he makes the annual report of his labors, whether this duty had been faithfully performed. What the Church understands by "family visitation," we think, is, to visit the sick and afflicted, the aged and infirm, the desolate and poor, the careless and negligent. And that pastor or elder who can say, that the sick and afflicted of the charge have been faithfully visited, the aged and infirm have been administered to and comforted, the desolate and poor have been sought out and their wants supplied, the desponding have been cheered, the careless and negligent admonished, has fully met all that the Church requires in the way of family visitation.

But by whom is this part of parochial work to be accomplished? By the pastor alone? No, certainly not. It is to be done by the minister, assisted by the elders and deacons, who are appointed to aid and support him in the supervision of the flock. In the address to elders, when ordained and installed, the following language occurs: "Elders are appointed to assist and support the minister of the Word in the general

government of the church. They form, with the minister, in each particular ecclesiastical charge, a council in common for the spiritual supervision of the flock which is committed to their care. They are bound to take part accordingly, in the work of the ministry, so far as it has to do with this pastoral oversight and rule. . . . They are to be to the minister, as hands and eyes, acting with him and for him, and representing his presence throughout the congregation. . . . It belongs to them, in virtue of their office, to visit the sick and the afflicted, to instruct the ignorant, to admonish such as are out of the way, to warn the unruly, to command and rebuke with authority in Christ's name."

This is in accord with what St. James says: "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord." So much for the elders. As to the deacons, it is their especial duty to look after the poor of the congregation. "To them it belongs, accordingly, to help the pastor, and to supply his place in those church ministrations which are directed immediately towards the more outward needs of the general household of faith." This was the order that prevailed in the Apostolic Church, and it was so ordered, that the apostles might be able to "give themselves continually to prayer and the ministry of the Word."

The same order should prevail now. But does it in many congregations? Are not the duties of family visitation, frequently laid upon the pastor alone? How often is it the case, in the reading of parochial reports, when the elder is asked: "Is family visitation faithfully performed?" The answer is: "The pastor has done about all we could reasonably expect, in that direction, under the circumstances, &c." thus throwing the responsibility upon the pastor, as though the elders and deacons had no part in this work. No, family visitation is as much the duty of elders as it is of ministers, if not more so. And if they are faithful in the discharge of this duty, the pastor can give himself more closely to the ministry of the Word. While upon deacons "falls the honorable charge of looking after the desolate and poor." It would relieve the overworked pastor very much, and enable him to be more efficient in his labor of love, if the elders and deacons would share more liberally with him in the work of family visitation. A hearty co-operation with the pastor, in this department of pastoral labor, would result in much good to pastor, elders, deacons and people. N. H. S.

Selected.

TRUTH THE MEASURE OF VITALITY.

However it be as to the survival of the fittest in the animal kingdom, the survival of the truest in human society and in human philosophy is a sound maxim. We must believe that God is not false, and that the Judge of all the earth will do right. All rightly-constituted minds have at least that much faith in the order of the universe. Hence the common saying, Truth is mighty, and it will prevail. None but the incurably vicious believe that the devil will triumph, and even they do not believe it; they are only unwilling to concede victory to righteousness and holiness because they feel that they have thrown in their lot with the fortunes of the Prince of the power of the air. These thoughts were suggested by observing a paragraph in a newspaper about Turkey—a letter describing the fearful disorganization which exists in that country. After the capture of Constantinople in 1453, by Mahmoud II., the Turks, not content with the possession of the capital of the Greek Empire, under Selim, the grandson of Mahmoud, added Syria and Egypt to their dominions; and yet later, Solyman the Magnificent, the most accomplished of all the Ottoman princes, conquered the greater part of Hungary, and extended his sway in Asia to the Euphrates. This was about the middle of the 16th century, and at this period the Turkish Empire was unquestionably the most powerfully in the world. "If you consider," says the historian Knolles, who

wrote about two centuries since, "its beginning, its progress, and uninterrupted success, there is nothing in the world more admirable and strange; if the greatness and lustre thereof, nothing more magnificent and glorious; if the power and strength thereof, nothing more dreadful and dangerous, which wondering at nothing but the beauty of itself, and drunk with the pleasant wine of perpetual felicity, holdeth all the rest of the world in scorn." They were the terror of Europe, and in 1683 had pushed their arms to the walls of Vienna, where they were defeated by John Sobieski, from which time their power began to decline.

Charles V. was the contemporary of Solomon the Magnificent. The power of the Italian Church was at its acme, and the bugles of the Reformation had just been sounded. Raphael, Michael Angelo, and Titian were adorning the churches of Rome, Florence, and Venice, with their paintings. John de Medicis, Pope Leo X., made Italy the centre of literature and the arts. It was in 1519 that the building of St. Peter's was commenced—carried on subsequently by Michael Angelo, who, speaking of the grand dome which he had conceived in his mind, remarked that "he would suspend the Pantheon in the air."

Where are Constantinople, and Spain, and the Church of Rome now? "How art thou fallen from heaven, O Lucifer, son of the morning!" "Thy pomp is brought down to the grave, and the noise of thy violins; the worm is spread under thee, and the worms cover thee." Judgment appears about to be visited on the Beast and the False Prophet alike.

Mohammedanism has had a wonderful career in the world. It penetrated into Europe; it took possession of North Africa; it spread itself into India, Persia, Tartary, and among the islands of the Malay Archipelago. It has lived as a powerful system through 1200 years. It could not have lived so long except on the principle of the survival of the fittest—it was truer than anything else with which it came in contact. There are some fine features about the religion of Islam—its unrelenting monotheism and its intense earnestness. The Turk may be very wrong in his religious ideas, but he at least believes them; there is no scepticism in Islamism—no indifferentism. It is a downright positive thing; it is among false religions like Calvinism among the true. Before it inferior types of religion disappeared.

The Roman Catholic form of Christianity—despite its great corruption—has run a parallel career. They commenced about the same time—and they are likely to end about the same time. Romanism was better than Paganism; it announced many glorious truths; and the truth which it held has imparted to it its wonderful vitality.

But strong as were Islamism and Romanism, overloaded with error they carried in themselves the seed of decay. They shone like luminaries in a dark age; they paled before a pure form of Christianity as did the old light-houses on our coasts as compared with the calcium and electric lights. The history of Europe since the Reformation continues to illustrate our argument. Those nationalities which embraced the truth are precisely those which constitute to-day the powers of Europe. The little realm of Scotland has grown under its stern Presbyterian convictions to be one of the most notable communities in the world. England, Holland, Denmark, Sweden, Germany, have completely overshadowed Spain, Portugal, Italy, Austria. France is a powerful and prosperous nation, but even here the elements of strength are derived from the weakening of the power of Ultramontane thought, and the elements of weakness are due to the absence of strong religious conviction.

And now, surveying the whole field of history and philosophy from the beginning, what system is it which has, in comparison with all others, exhibited the greatest amount of vitality? has held its own and continued to grow amid the wreck and decay of all other systems? Friend and foe will at once recognize that that great enduring system has been Christianity. In three hundred years Paganism—all the culture and philosophy of the Roman world—fell before it. Gradually—even in a corrupted form—it pushed its way over the entire continent of Europe, and made that continent what we see to-day—without any parallel as an example of civilization in the history of the world. The same Christianity in its Protestant form has created a similar civilization in this western world, and is building up another highly civilized community in Australia—not to speak of the influence it begins to exert in India. Every other form of religion vanished before its touch. It is plain to see that Mahommedanism, Brahmanism, Buddhism, Confucianism, Tao-tseism, venerable as they are, and though counting their adherents by scores of millions, will succumb to its impact. The most stubborn resistance it has ever encountered has been from its elder brother—Judaism. Note the vitality that lay in the revelation of the Old Testament, maintaining itself from the days of the Pharaohs against Assyrian, Greek, Roman, through the Middle Ages, down to the present time, in every country on the face of the globe. Prophecy assures us that it will nevertheless be merged in the higher revelation.*

If Christianity manifests this indestructibility—and this conquering power—assailed as it has been too by every form of philosophical speculation as well as by the sword and the power of the State for eighteen centuries—is it not because it is impossible to extinguish the torch of truth?

It is engaged in a great conflict now with Infidelity. Suppose the sceptical philosophers like Huxley and Haeckel should triumph, do we not all know that we should have Chaos? Is not this a guarantee that Infidelity will not triumph? Can the mother of Chaos devour the child of Mary, whose precepts are the bond of modern society, and whose faith has awakened the sweetest affections that ever melted with charity the human heart? Can Love be banished from the world? and shall the Pure in Heart be driven away as a lie from the bosom of society?—Central Presbyterian.

* Three religions have been founded in whole or in part on the Old Testament: Judaism, Christianity, Mahommedanism, and how strong each one has been. Christianity has this for its background.

RELIGIOUS ACTION IN THE LAST HALF CENTURY.

Upon the whole, I surmise that sensible men, upon surveying the field of religious action during the last half century, will consider, each from his own point of view, that the cause of truth and right has had both its victories to record, and its defeats to mourn over. It is a blessed thing to think that behind the blurred aspect of that cause, which we see as in a glass darkly, there is the eye of One to whom all is light, and who subdues to His own high and comprehensive, and perhaps for that reason remote, purposes all the partial and transitory phenomena, with which we are so sorely perplexed. The systems or forms, under which we conceive the truth, may each have its several colors, hereafter to be blended into a perfect ray. It will not then be the most boastful or the most aggressive among them that will be found to be the least refracted from the lines of the perfect truth, but the one which shall best have performed the work of love, and shall have effected the largest diminution in the mass of sin and sorrow that deface a world, which came so fair from the hand of its Maker. Here there is opened to us a noble competition, wherein, each adhering firmly to what he has embraced humbly, we may all cooperate for the glory of God with a common aim; and, every one according what he asks, and according it as freely as he asks it, all may strive to cultivate the unity of the Spirit in the bond of peace.—W. E. Gladstone in British Quarterly.

Or current infidelity, Dr. Hodge makes the following summary:—"It knows no intelligent or conscious God but man; it admits no incarnation but the eternal incarnation of the universal spirit in the human race; the personality of men ceases with their present existence; they are but momentary manifestations of the infinite and unending; there is neither sin nor holiness, neither heaven nor hell. This is what the infidels would bring us. From all such, good Lord, deliver us!"

Family Reading.

SOWN IN TEARS.

Chill the air and hard the ground;
Not one ray of sunlight lieth;
O'er the moor with hollow sound,
Moaning low, the cold wind sighth.
Sower, break the stubborn soil,
Lavish in its furrows heaping,
Cease not from thy patient toil,
Sow the seed and wait the reaping.

Summer sunshine on the hill;
Birds on every green tree singing;
Shouts of joy the soft air fill,
Home the harvest they are bringing.
And the sower on the plain,
His long-buried seed now finding,
Mellow heaps of ripened grain
Into golden sheaves is binding.

In the dark and narrow tomb,
Costlier seed we bury weeping,
And enwrapped in quiet gloom,
Leave it to the Master's keeping.
To the end we cannot see,
Faith her heavenly vision lending,
Unto God's supreme decree,
We in meek submission bending.

On our lives a constant chill,
Like on wintry landscape lying,
Ever falls; we trust Him still,
On His faithfulness relying.
Earth shall melt with fervent heat,
Time be but an ended story.
We our buried treasure greet,
Sown in tears, but reaped in glory.

—Fanny Downing.

THEY WHO HAVE UNDERSTANDING
SEEK KNOWLEDGE.

Every housekeeper should seek to know, as far as possible, the history and peculiar qualities of the various productions that come under her care and are used in the numberless articles of food prepared by herself or her cook. If not an absolute necessity, this knowledge must surely be an infinite satisfaction and pleasure. To know where all these articles came from, how they are raised, from what portion of the tree or shrub each individual thing was prepared for her use; to learn if it is the blossom, fruit, bark, leaves, or roots; whether it comes from a seed or bulb, planted, and, when matured, dug up and prepared for its legitimate use; if it be gathered from a vine, pickled, filtered, or combined with other condiments; and just how each thing is prepared so as to make it safe and agreeable for food—would be a study deeply interesting to any one, and particularly so to the mistress of a family.

For instance, how many housekeepers know that one of the varieties of the cassava tree, from which tapioca is made, has poisonous properties of the most deadly character? There are two kinds, both of which are used for food. Both trees have a very close resemblance, but the bitter cassava, which is poisonous, has purplish stalks, while the sweet cassava has green stalks, and is perfectly harmless. The root of both—which is the part of the tree used—resembles a parsnip. The juice of the bitter cassava is used by the Indians to poison their arrows. This root is grated, and the pulp subjected to a heavy pressure to remove all the juice, which is set aside, as soon as separated from the pulp, to settle. After a short time, a white starch will be deposited on the bottom of the dish, leaving the liquid on top as clear as water. This liquid contains the poison, and is carefully drained off till not a drop remains. The white substance which has settled at the bottom—just as the starch from grated potatoes is left on the dish where the pulp is put into—is perfectly free from any poisonous tendency, and is used for starch as well as for food. The pulp, also, that remains after it has been subjected to this severe pressure—like pomace in the cider press—is of the same character as the starch—only, of course, not as nice and pure, although entirely free from poison. It is dried by exposure to the heat of the range or stove, and then pounded, or ground, and sifted, to free it from woody, fibrous particles, and the starch or flour used to make bread, puddings, or cake. Whatever of the poison that may possibly remain is evaporated by the heat of cooking. The American Indians, who used the starch for food, and the juice for poisoning their arrows, certainly manifested a good share of skill and intelligence; and it seems as if there must have been some scientific research before they discovered the process of separating the nutritious properties from the poisonous.

How much do a large majority of housekeepers know of the nutmeg? And of those who are themselves well acquainted with natural history, how many endeavor to instruct and interest their cooks in the history of this or any other article which they handle almost daily? Our cooks may not be particularly interested to know that the nutmeg, and many of the species they use, are brought from the Spice Islands—at least not unless they care to give some attention to geography. But they not listen attentively, and with interest, if their employer would pleasantly tell them

about the nutmeg-tree, as well as many other trees? Would not such knowledge, kindly and gently given, be more beneficial to the girl than to have her mistress—when necessarily in the kitchen—listen to, and join in, the gossipy talk, too common in that region, about all the neighbors and their private history, as other girls in the vicinity have retailed it with strange additions from their own imaginations? Instead of listening to or allowing any talk of the neighbors' affairs or habits, as the cook proceeds to prepare the food, and grates the spice, engage her interest by a timely question. "Wouldn't you like to see the *nutmeg-tree* when full of fruit, and learn how the nut is separated from the shell? I am sure I should be well pleased to watch the work, and learn all about it."

How many cooks would at once say that they didn't know there was anything done to the nut, only to pick it as one would a walnut. Then tell them that the tree is twenty to thirty feet high, and resembles a pear tree; the leaves fragrant, five or six inches long, of a dark, rich green, somewhat like the orange leaf on the upper side, but whitish beneath. It bears fruit the year round. The blossoms come in clusters of five or six, and in shape and size are like the lily of the valley. The leaf of the blossom is thick, or fleshy, like tube-rose, but a pale yellow and very fragrant.

The fruit is about the size of a peach, but shaped like a pear, and is inclosed in a husk half an inch thick. When young and tender, this is a soft, pulpy substance, and sometimes is scraped off and used in India, where it grows, for a preserve; but if left to mature it is dry and hard and useless. When the fruit is ripe, this outside husk breaks open somewhat like the chestnut burr, or outside walnut husk, and inside you will find the true nutmeg, inclosed in a false coat, or loose, transparent bag, of a bright scarlet color. As the fruit matures, this false membrane covers the nut so entirely that only here and there through the net work is the seed visible. As it ripens, it loses its bright color, grows dry and hard. This coating is the mace of commerce. When ripe, the fruit is gathered, the coarse outer cover is removed, and the mace is separated carefully from the nut with a knife and dried in the sun or by a fire. Inside the mace, the nut is still protected by another thin casing, and when that is taken off the true nutmeg is seen. The mace is sprinkled with salt and water when thoroughly dried to keep out mold and insects, and then packed in sacks as it comes to our merchants.

The nutmegs, while still in the third envelope, are placed on grates over a slow fire and dried in a very slow heat until the nut rattles in this shell. It is usually two months drying. It is then soaked in sea-water, or dipped in milk of lime, to keep off insects in part, but mostly to destroy their germinating power. This was largely done while the Dutch had possession of the Banda group—part of the Moluccas—to secure the monopoly of the nutmeg culture, and thus prevent their being propagated elsewhere.

If nutmeg is used in large quantities in cooking, it gives a bitter taste, somewhat like pitch-pine. By distillation, a volatile oil is obtained, which retains the taste perfectly, but if used in cooking it must be greatly reduced; two drops of the oil are equal to one pound of powdered nutmeg. It is used as a medicine, as an aromatic stimulant, or, in larger doses, as a narcotic; but as a spice or medicinally, should never be used in large quantities, as it tends to affect the head. For this reason apoplectic or paralytic people should not use nutmeg.—*Christian Union.*

NEW YORK LADIES WHO DRINK.

A sherry cobbler would be considered a mild decoction by a great many New York girls, and not fast girls, either. I have seen young ladies out shopping stop at Bigot's, or Pursell's, or even Delmonico's, and order a hot Scotch with as little hesitation as a Boston lady would order a cup of tea. Every time this subject is brought up in the papers there is a great hue and cry raised, and the thing is denied. But, nevertheless, it is true. I do not say that New York ladies drink to excess, but they drink a great deal of both wine and spirits. I have very seldom seen a woman intoxicated, except at a Liederkranz or Arion ball, but I have seen women drink pretty freely. I am not talking of drunkards now, but simply of women who drink. That there are women drunkards there is no denying. I know another woman who will steal a bottle of cologne, if your back is turned, and have its contents down her throat before you have time to look around. I know of still another woman who has been twice in the inebriate asylum, and who is only kept from drinking medicinal spirits by their being labelled "poison" in big letters. You may say that I know a queer lot of people, perhaps. I do, for I know a great many; but you will find that others

know almost as many drinking women. Beer drinking is not called "drinking," I believe. If it was, ladies would not do it so publicly. Beer is the most popular beverage in New York to-day, and if you go to Koster & Bial's, the Madison Square Gardens, Thiebaud's, or any of the public and private gardens in this city, you will see as many women as men enjoying the foaming cup. Again, I am not referring to common women, but women of respectable position. The other day I saw a very nice-looking middle-aged lady dressed in widow's weeds enter a beer garden, sit down at a table, call for a glass of beer and drink it with a relish. I should not have noticed the circumstance if she had been with a party, but it did look very independent to see her taking her solitary beer.—*Hartford Courant.*

MANAGEMENT OF CHILDREN.

There is too much mistaken kindness in the management of children. The law of love is great, but united firmness is greater. Your children can be your aids to good housekeeping. Make them helpful and useful, and you make them happier. Let them early form habits of neatness and order, and when you are weary you will not have to wait on their carelessness. Teach them to give you courteous speech and manners, and they will live to honor you. Let no part of your house be too good for your family. Let the boys' as well as the girls' bed-room be light and cheery. Take great pains to have the home attraction stronger than can come from outside influences. So few children confide in their parents or guardians. Would it not be well to take an interest in them and draw them toward us, instead of repelling?—*Housekeeper.*

TALK AT HOME.

Endeavor always to talk your best before your children. They hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem it drudgery to learn from books; and, even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent if they enjoy in childhood the privilege of listening daily to the conversation of intelligent people. We sometimes see parents, who are the life of every company which they enter, dull, silent, and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own household. A silent home is a dull place for young people, a place from which they will escape if they can. How much useful information, on the other hand, is often given in pleasant family conversation; and what unconscious, but excellent, mental training in lively social argument! Cultivate to the utmost the graces of conversation.—*Episcopal Recorder.*

HINTS FOR GIRLS WHO WANT
EMPLOYMENT.

A writer in the Chicago *Inter-Ocean* gives this advice to girls who are called on to support themselves: "What field of labor would you choose to enter? Our cities are full of milliners, dress-makers, teachers and clerks. You have no profession. You have not experience or ability to fill places of responsibility. You would shrink from the toil, the ceaseless, patient, laborious study, and the care and anxiety of literary labor, or if you would choose this in preference to other employment, you may not have the ability or talent it demands or the years of study it takes to begin in this department of labor. But, girls, there is a field of labor in the city and country that needs willing, competent hands. The overworked wives and mothers of our country are begging for efficient help, and ignorant foreigners cannot supply this need. There is demand for intelligent, competent girls who can take a little of the responsibility and care upon themselves, and thus relieve our women of one of the greatest trials. Many of you will look upon this work as beneath you, and some of you will read this with a feeling of scorn, and yet this work is far easier, better, and pleasanter than many of the employments that you look upon, with your experience, as elegant, easy and refined. With a month's study and experience you could become good cooks or housekeepers, and you could take with you to your labor all the dignity, sweetness and graces of your womanhood, and thus dignify the work you look upon as beneath you."

"If girls would go to these homes with kind hearts, sympathy, and a determination to do their duties cheerfully and well, they would soon win the appreciation and respect of their mistresses, and if in true goodness and nobleness of character they are her equals, they will be treated as such, and find themselves esteemed members of happy families. By doing their

work systematically they would have many leisure hours for culture and self-improvement. But they must learn to appreciate the fact that nothing can be won without hard labor, and to do cheerfully what necessity compels them to do. Our American girls have not been taught the dignity of labor, but they are the girls best adapted to elevate the work that must be done in our homes.

"There are thousands of women who would give intelligent, faithful girls almost the love and consideration they would their own daughters, if they found them worthy of their regard, and would willingly assist them in their efforts at self-improvement. Let our girls see the plain, unvarnished truth of this matter. Let their ambitions be to become useful, industrious, womanly women, and if they find they are too poor to dress and move in fashionable 'best' society, leave such society. There are plenty of worthy, intelligent poor who are quite as good, and often better company for our girls. That girls are not well paid we admit, but they would be better paid if they would give more study and care to their work. It is not the work we do, but the spirit in which we do it, that elevates or degrades us, and the girl who sweeps a room cheerfully and thoroughly makes as royal an instrument of the broom she holds as the golden sceptre of a queen."

THE TURNED LESSON.

"I thought I knew it!" she said:
"I thought I had learned it quite!"
But the gentle teacher shook her head,
With a grave, yet loving light
In the eyes that fell on the upturned face,
As she gave the book
With the mark still set in the self-same place.
"I thought I knew it!" she said,
And a heavy tear fell down,
And she turned away with boding head;
Yet not for reproof or frown,
And not for the lesson to learn again,
Or the play hour lost;
It was something else that gave the pain.
She could not have put it in words,
But her teacher understood,
As God understands the chirp of the birds
In the depths of an autumn wood;
And a quiet touch on the reddening cheek
Was quite enough;
No need to question, no need to speak.
Then the gentle voice was heard,
"Now, I will try you again,"
And the lesson was mastered, every word.
Was it not worth the pain?
Was it not kinder the task to turn
Than to let it pass?
As a lost, lost leaf that she did not learn?
Is it not often so,
That we only learn in part,
And the Master's testing-time may show
That it was not quite "by heart?"
Then He gives, in His wise and patient grace,
The lesson again,
With the mark still set in the self-same place.
Only stay by His side
Till the page is really known;
It may be we failed because we tried
To learn it all alone.
And now that He would not let us lose
One lesson of love
(For He knows the loss,) can we refuse?
Then let our hearts be still,
Though our task be turned to-day.
O! let Him teach us what He will,
In His most gracious way.
Till, sitting only at Jesus' feet,
As we learn each line,
The hardest is found all clear and sweet.
—Good Words.

THE CROSS-EYED CHILDREN.

Nobody can tell who has not watched it what an effect a physical deformity has upon the mind and character of a growing child, especially one which detracts in so marked a manner from its personal appearance. It exposes the child to the taunts and cruel appellations of its comrades, which, in sensitive children, often drive them into solitude, and make them shy and suspicious of strangers, in whom, on the other hand, they excite suspicion. The turn in the eye gives either a wandering, doubtful air to the face, or, if the gaze is fixed, a too intense expression, which is disturbing and perplexing, if not downright painful to the beholder.

I have known young boys of eight and ten years of age beg their parents to let them undergo the pain of an operation to rid themselves of a deformity which subjects them so often to the unfeeling remarks of their elders, usually friends of the family, as well as the euphonious but expressive titles bestowed upon them by their own contemporaries of google eye and cock-eye. Nor does this end with childhood. The deformity is a disadvantage to him through life. It pursues him in his business and in his profession. Cheated of feature by dissembling nature, he is often thought to be dissembling himself when nothing is further from his thoughts. How often do we hear people say of another, whom we know to be perfectly upright and trustworthy, that they do not like him because he never looks them squarely in the face. And it is a little curious

that precisely here it is that the lesser degrees of the trouble produce the most effect. That peculiar expression which people complain so much of is generally due to a deviation in the axes of the eyes—a slight convergence which is never very conspicuous, and at times only to be detected by a trained eye, but which, nevertheless, produces in all a very disagreeable impression, although not marked enough to betray its cause.—*Harper's Magazine.*

ON FINGER NAILS.

If finger tips have a language of their own, so have the nails, and the manner of keeping them is as eloquent as all the rest. Some keep them long and pointed like reminiscences of claws; others bite theirs close to the quick; some pare and trim and scrape and polish up to the highest point of artificial beauty; and others, carrying the doctrine of nature to the outside limit, let them grow wild, with jagged edges, broken tracts and tag-nails or "black-friend" as the agonizing consequences. Sometimes you see the most beautiful nails, pink, transparent, filbert shaped, with the delicate filmy little "half-moon" indicated at the base—all the conditions of beauty carried to perfection, but all rendered of no avail by dirt and slovenliness; while others, thick, white-ribbed, square, with no half-moon, spotted like so many circus horses with "gifts" and "friends" and the like—that is, without beauties and with positive blemishes—are yet pleasant to look at for the care bestowed on them, their dainty perfection of cleanliness being a charm in itself. Nothing, indeed, is more disgusting than dirty hands and neglected nails, as nothing gives one such a sense of freshness and care as the same members well kept. But one of the ugliest things in nails is when they are bitten, which to judge by what one sees, is a habit having irresistible fascinations to those given over to it. It is an action, by the way, that has more than one significance. It may mean consideration, doubt, hesitancy; or it may mean anger or annoyance; or, as a habit, it may point to the not remote possibility of madness. In any case, it is ugly to look at, and worse than ugly in its results—bare finger tips, with the projecting cover gnawed to the bleeding flesh, belonging to the list of things mutilated and wilfully spoiled, therefore taken out of the category of things ugly by nature, and hence misfortunes for which the sufferer is in nowise accountable.

FATTENING BRIDES.

Throughout the Empire of Morocco there are villages where the elder members of the adult population follow professionally the pursuit of fattening young ladies for the matrimonial market of Barbary. The Moors, like the Turks and most other Orientals, give a decided preference to "moon-faced" wives over lean ones, and are more solicitous as to the number of pounds which their brides weigh than about the stock of accomplishments which they possess. A girl is put under the process of fattening when she is about twelve years of age. Her hands are tied behind her, and she is seated on a carpet during so many hours every day, while her "papa" stands over her with a *mairague*, or big stick, and her mother at times pops into her mouth a ball of *couscousou*, or stiff-made porridge, kneaded up with grease, and just large enough to be swallowed without the patient choking. If the unfortunate girl declines to be crammed she is compelled, so that ere long the poor girl resigns herself to the torture, and gulps down the boluses lest she should be beaten.

Useful Hints and Recipes.

LAMPS will have a less disagreeable smell if you dip your wick-yarn in strong hot vinegar, and dry it.

To PREVENT pie paste from soaking the liquid contained in the filling of the pie, glaze the under crust with a beaten egg.

To REMOVE a glass stopper, put a drop or two of glycerine or sweet oil in the crevice about the stopper. In an hour or two the stopper will be loose.

PLUCK THE FLOWERS—All lovers of flowers must remember that one blossom allowed to mature or "go to seed" injures the plant more than a dozen buds. Cut your flowers, then, all of them, before they begin to fade. Adorn your room with them; put them on your tables; send bouquets to your friends who have no flowers, or exchange favors with those who have. All roses, after they have ceased to bloom, should be cut back, that the strength of the root may go to forming new roots for the next year. On bushes not a seed should be allowed to mature.

Miscellaneous.

AULD LANG SYNE.

It singeth low in every heart,
We hear it each and all,—
A song of those who answer not,
However we may call;
They throng the silence of the breast,
We see them as of yore,—
The kind, the brave, the true, the sweet,
Who walk with us no more.

'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown;
But, oh, 'tis good to think of them,
When we are tempted sore!
Thanks be to God that such have been,
Although they are no more!

—John W. Chadwick.

WHOM VICTORIA HAS OUTLIVED.

And now as she looks back on the two and forty years of her reign, what changes has Her Majesty seen in the personnel of her Privy Council, her Parliament, and her Cabinet Ministers, to say nothing of her Judicial and Episcopal Bench! She has outlived by several years every Bishop and every Judge whom she found seated on those benches in England, Scotland and Ireland. She has witnessed the funeral of every Premier who has served under her except Lord Beaconsfield and Mr. Gladstone. Not a single Cabinet Minister of her uncle and predecessor's days now survives, and of those who held inferior offices under her first and favorite Premier, Lord Melbourne, I can find among the living only Lord Halifax (then Mr. Charles Wood) and Lord Howick (now Lord Grey). Of the members of the Privy Council which sat at Kensington Palace on that bright summer morning in June, 1837, to administer the oaths to the girlish Queen, I can find in the land of the living only four individuals.—Mr. George S. Bang (now Lord Stratford), Sir Stratford Caning (now Lord Stratford De Redcliffe), Lord Robert Grosvenor (now Lord Ebury) and the veteran Earl of Wilton. Indeed, it may be said that Her Majesty has lived to receive at Court in very many, perhaps in most, instances the successive wearers of the same coronet, and she has seen four Lords Beauchamp, four Lords Aberdeen, four Dukes of Newcastle, four Dukes of Northumberland and five Lords Rodney. She has received the homage of four Archbishops of York and five Bishops of Chichester, Litchfield and Durham successively. She has filled each of the three Chief Justiceships twice at least; she has received the addresses of four successive Speakers of the House of Commons; she has intrusted the great seal of the Kingdom to no less than nine different Lord Chancellors, and she has commissioned eight successive Premiers to form no less than thirteen different administrations.—London Hornet.

STATE DINNER SET FOR THE WHITE HOUSE.

Mr. Theodore R. Davis, for many years an artist for *Harper's Weekly*, is making designs for a state dinner set for the White House at Washington, which Haviland, of Limoges, France, is now at work upon, and declares will be the finest dinner-set ever made in Europe. He is working up his plans at Asbury Park, N. J. He entered upon the enterprise on the invitation of Mrs. Hayes and the consent of Mr. Fletcher Harper, who relieved him for the time from his work on *Harper's*. Haviland is enthusiastic over the fifty designs Davis has already produced. There are to be twenty-five sets bearing the signature of the artist and maker; these will be similar to an artist proof engraving. Eleven of these come to this country, and the remainder will be sold in Europe. Mrs. Hayes will probably have two sets, Fletcher Harper is to have one, and Mrs. Theodore R. Davis is not to be forgotten. Mr. Davis originates the shapes of the pieces and the designs, and aims at bold effects of color and form combinations. Everything is distinctively American. A writer in the *Tribune* gives a running description of the different pieces:

The teacup is in the form of a Chinese mandarin's hat, the handle being formed by a curling tea sprig, the leaves of which decorate the sides of the cup. For the oyster-plate decoration there are five Blue Point half shells in a curve. The artist has discarded the conventional half-dozen, adopting Emerson's saying, that nature loves the number five. Opposite the shells is a scene representing

down on the seashore, as a sea gull and a tangle of sea moss bordering the picture. The soup plates in coloring and form are in imitation like the mountain laurel flower. There will be pictures on the bottom of the plates, such as a bullfrog croaking on a bog in the midst of a rain storm, and an illustration of a clam-bake. The fish plate is in form an imitation of a scallop shell, with salt and fresh water scenes on the flat surface added to the heel of the shell to complete the oval form of the plate. In these water pictures are shown different American fishes, such as a trout lying under a lily pad, two lobsters fighting, a sheep's head nibbling to oysters fastened to a palmetto log. The platter picture represents a fine roe shad entangled in a golden net. In form the platter is nearly square, with the corners turned up. The designs for the dinner plates are very elaborate, and comprise such scenes as a bear attacking a honey tree, the antelope, the buffalo, a coon climbing a persimmon tree, with a "darkey" looking for the coon; cranes dancing, with one crane beating time with his wing while the others enjoy a walk around, which is not of the imagination but fact, etc. The platter of the bird plates will be adorned with a wild turkey, the chief of the American game birds, on the wing, with a prairie fire and its reflection in water adding color to the picture. The birds' plates are plaque in form, and the prairie chickens, parameca duck and other birds enter into the designs. The salad plates are a great novelty, the figure of a lobster being etched into the bottom of the plate, while the color will be applied underneath, the color with the varying strength of translucency, produced by the etching, united to form a fine effect. The dessert plates are decorated with fruits indigenous to the country. The plates for crackers, cheese and cigars will be furnished with pictorial designs intended to stimulate conversation. In form they will resemble an Indian plate, which is a stiff willow bent in a circle, with thin strips of willow or reeds woven across. Mr. Davis' beautiful Indian blanket, on which he sits, will take a conspicuous place in these last designs.

AN ALGERIAN WONDER.

The Tlemcen Courier (Algeria) describes a wonderful discovery recently made at the picture-sque cascades of that place. Some miners had blasted an enormous rock near the cascades, and, on removal of the debris, found it had covered a large opening into a cave, the floor of which was covered with water. Constructing a rude raft and providing themselves with candles, the workmen sailed along this underground river, which at a distance of sixty metres was found to merge into a large lake of limpid water. The roof of the cavern was very high and covered with stalactites, the brilliant colors of which sparkled under the light of the candles. Continuing their course, the workmen had at certain places to navigate their craft between the stalactites, which, meeting stalagmites from the bed of the lake, formed enormous columns, which looked as if they had been made expressly to sustain the enormous arches. They thus reached the extremity of the lake, where they noticed a large channel extending towards the south, into which water quietly made its way. This is supposed to be a large fissure which has baffled exploration hitherto at Sebdon, and which connects the cascades with that locality, and thus with the mysterious sources of the Tafna. It is possible that here they have found an immense natural basin, supplied by powerful sources, and sending a part of its waters towards the lake, while the rest goes to Sebdon. The workmen estimated the distance underground traversed by them at three kilometres and the breadth of the lake at two. They brought out with them a quantity of fish, which swarmed round the raft, and which were found to be blind.

PARISIAN MANNERS.

One of the highest merits of the French system of manners is that it tacitly lays down the principle that all persons meeting in the same house know each other, without the formality of introduction. Any man may ask any girl to dance, or speak to anybody at a private party. This in no way extends to public gatherings, where the guarantee of supposed equality results from the fact of knowing the same host does not exist. But in drawing-rooms the rule is absolute; everybody may talk to everybody. This is an intelligent and most practical custom; it facilitates conversation; it dispels all awkwardness toward your neighbor; it melts coldly natures; it makes it possible to pass a pleasant hour in a house where you do not know a soul; it gives a look of warmth and unity to a room. No one is obliged to

sit gloomily and in silence between two repellent strangers. If you want to speak you are sure of a listener. Of course people are often regularly introduced to each other by the master or mistress, especially at dinner parties; but in those cases the object is to put a name upon them, not to authorize them to converse; for that act no permission is required. The French have such a need of talk, and talk so well that it is easy to understand how this rule grew up; but the explanation should not be limited to that one cause. Sociability is quite as real a necessity for them as chatter is; and the first condition of its practice is that all needless barriers should be suppressed between persons of the same society; so, for this reason, too, liberty of acquaintance has been adopted indoors. Its effect on manners, strictly so called, is to polish them still further; for though you have the indisputable right to begin the conversation with a lady next to you, whom you have never seen before, you can only do so on condition of employing all the most respectful shades of attitude and language; you cannot jump into intimacy with her, and can only profit by her presence provided you show yourself worthy of it. Between men these obligations are naturally less strict; though they continue to exist in a great degree, and involve the use of courteous forms, and of much more ceremony than is necessary between previous friends. The principle which temporarily equalizes all the people who are under one roof has other applications beside this one. It is a consequence of the self-same theory which obliges men to raise their hats when they enter a railway carriage, or an omnibus, or a waiting room, or a shop, or any covered place where they find other people. It is the same feeling which leads them to bow respectfully to every lady they may encounter upon a staircase, and, if she does not return the courtesy, you may be sure from that single fact that she is not a French woman. These acts, and others like them, are very civilizing; they add much to the grace of life; they induce external consideration and respect for others; the style in which they are executed gives you an instantaneous and generally correct idea of the entire manners of the performer. This brings us to that infinitely grave question, a Frenchman's bow.

There are many theories on this deep subject; there have been many professors of the noble science of education; there are, even in these degenerate days, differences of opinion as to the exact nature and ordination of the movements which compose a bow; but the generally-adopted practice of the best modern school is after this wise: When you meet a lady that you know, you begin, four yards off, by calmly raising your outside arm, right or left, as the case may be. There must be no precipitation in the movement, and the arm must be maintained at a certain distance from the body, with a sort of roundness in its curve and motion; that is, it must not come up too direct, and especially not too fast. When the hand arrives at a level with the hat-rim, it must seize it lightly, slightly, with about half the length of the fingers; it must slowly lift the hat, and slowly carry it out in the air to the fullest length of the gradually-extended, straightened arm—but not in front; it must go out sideways, horizontally from the chest, and on a level with the shoulder; this part of the operation must last several seconds. Simultaneously the hat must be turned over, by a calculated gradual movement, in exact proportion with the progress of its passage through the atmosphere, so that, starting perpendicularly with the crown upward, it may describe a complete semicircle on its road, and reach the extreme limit of its distance at the precise instant when it has become upside down, and the lining gazes at the skies. At the instant when the hat is lifted from the head, the body begins to slightly bend, the inflection being so organized that the full extent of curving of the spine shall be attained concurrently with the greatest distance of the hat. A slight respectful smile is contemporaneously permitted to flicker furtively about the corners of the mouth. Then the hat comes slowly sweeping back again, its inward motion presenting the exact inverse of its outward journey; the back grows straight once more, the smile disappears, the hat resumes its accustomed place, the bow is over, the face grows grave, and you, the author of that noble act, murmur within yourself, "I think I did that rather well." But if the lady should stop to speak to you (she alone can determine whether conversation shall take place out of doors), you remain bare-headed; the arm is slowly dropped till the now forgotten hat hangs vacantly against the knee; the back continues somewhat bent—and when the talk is over—when, with a half courtesy and an inclination of the head, the lady trips away—the bending of the body becomes profound, the hat starts off once more to

the full distance which the arm can cover, but at a rather lower altitude than before, it executes a majestic, radiating sweep through space, and then goes on to the hair, and all is over.

Written description renders the whole process somewhat absurd, but the impression is very different when the act itself is contemplated. Modern manners offer scarcely any form of deference so grand, so thorough, so striking in its defects, as a really well-executed bow. English people are rarely able to judge it rightly, for their notions and practices on the subject take so different a form that the Frenchman seems to them to be ridiculous—exaggerate when he superbly waves his hat all around him; but, on the other hand, the British fashion of salute is miserable and contemptible in Gallic eyes, and is, especially, utterly inexpresive of the courtesy and the homage which men ought to manifest toward women. In France the very boys know how to bow; and though the nation exhibits every sort of degree of capacity in the matter, from the highest to the lowest, the dogma that bowing is a really important function is believed almost everywhere.—*Blackwood's Magazine*.

THE SUN'S POWER.

In an interesting and eloquent paper on *The Sun a Source of Power*, just published in the *Scientific American*, Prof. Langley takes the following method of giving some idea of the work performed by the sun's heat on our earth, which receives only a small fraction of the enormous quantity sent out yearly from the centre of our system: Assuming the area of Manhattan island to be 20 miles, and the annual rain-fall 30 inches, he shows by a simple calculation that this small portion of the earth receives 1,393,920,000 cubic feet, or 38,781,600 tons of rain in a year. "The amount of this," he says, "may be better appreciated by comparison." Thus, the pyramid of Cheops contains less than 100,000,000 cubic feet and weighs less than 7,000,000 tons; and this water, then, in the form of ice, would many times replace the largest pyramid of Egypt. If we had to cart it away, it would require 3,231,800 carts carrying 12 tons each, to remove it; and these, at an average length of thirty feet to the car, would make six trains, each reaching in one continuous line of cars across the continent, so that the leading locomotive of each train would be at San Francisco before the rear had left New York." A day's rain-fall of one-tenth of an inch spread over the United States represents ten thousand millions of tons, and would take more than all the pumping-engines which supply Philadelphia, Chicago, and other large cities dependent more or less on steam for potable water, working day and night for a century, to put it back to the height to which it was raised by the sun before it fell. It has been found by careful experiment that the effect of the heat of a vertical sun in the month of March, acting on a square foot of the earth's surface, after having lost a portion of its energy through absorption by our atmosphere, is equivalent to 0.131 horsepower, and other problems of equally startling results can be readily framed from this and other accessible data.

Selections.

The talent of success is nothing more than doing what you can do well, without a thought of fame.—Longfellow.

When thou hast thanked thy God for every blessing sent,
What time will then remain for murmurs or lament?

The Rev. Thomas Binney once remarked: "While to every one there is a garden of Gethsemane, to every Christian there is no Gethsemane without its ministering angel."

Humility is good to all, best to itself. I do not hear it said he that boasteth of his good works, but he that confesseth his sins, shall find mercy; the Publican, not the Pharisee, goes away justified.

The damps of autumn sink into leaves and prepare them for the necessity of their fall; and thus insensibly are we, as years close round us, detached from tenacity of life by the gentle pressure of recorded sorrow—Landor.

It is easy enough to destroy; and there are always destroyers enough. It requires skill and labor to erect a building; any idle tramp can burn it down. God alone can form and paint a flower; any foolish child can pull it all to pieces.—John Monroe Gibeon, D. D.

It ought to be the great care of every one of us to follow the Lord. We must follow Him universally, without dividing; uprightly, without dissembling; cheerfully, without despising; constantly without declining; and this is following Him fully.—Matthew Henry.

Men sometimes object to the doctrine of the depravity of mankind. But the strongest teachings of the Bible and of the pulpit are more than confirmed by their own actions—by the conduct of the world itself. Every bolt and bar and lock and key, every receipt and check and note of hand, every law-book and court of justice, every chain and dungeon and gallows, proclaims that the world is a fallen world, and that our race is a depraved and sinful race.

Science and Art.

Phosphorescent paper, writing or print on which can be read in the dark, is the substance of a late European invention.

The Brazilian Government has granted a privilege to a gentleman for the manufacture of paper from the wild fig tree.

M. de Beaumont, the President of the Geographical Society of Geneva, proposes that longitude, instead of being reckoned from Greenwich, Paris, Ferro or Washington, as at present, shall be reckoned from an initial meridian, passing through Behring's Strait, between North America and Asia.

A proposal to use compressed air, instead of gunpowder, for blasting in mines, has been brought forward in England. The plan is to employ air at a pressure of upward of 8,000 pounds to the square inch. Its probable success is indicated by the result of some tests recently made in the Wigan collieries.

An article in *Les Mondes* states that pure coal, heaped up for nine months of a year, uncovered from the weather, and not allowed to become heated, is changed no more than it would have been in a perfectly dry locality. As long as any increase of temperature does not exceed certain bounds, as from 340 to 375° Fahrenheit, there is no appreciable loss of weight.

Carpenters should remember that fresh glue dries much more readily than that which has been once or twice melted. Dry glue steeped in cold water absorbs different quantities of water according to the quality of the glue, while the proportion of the water so absorbed may be used as a test of the quality of the glue. From careful experiments with dry glue immersed for twenty-four hours in water at 60 degrees Fahrenheit, and thereby transformed into a jelly, it was found that the finest ordinary glue, or that made from white bones, absorbs twelve times its weight of water in twenty-four hours; from dark bones the glue absorbs nine times its weight of water, while the ordinary glue made from animal refuse absorbs but three to five times its weight of water.—*Building News*.

Personal.

Mr. Edward McPherson is quoted as saying that there are hardly five per cent. of the graduates of the colleges of this country who are good spellers.

Dr. John Hall says that in England people are divided into churchmen and dissenters, but that in America they might properly be divided into churchmen and absentees.

Mr. Gladstone states that when he was a student at Oxford he twice, "at the risk of rustication," attended the Baptist chapel in that city in company with his friend, Hope Scott—once to hear Rowland Hill, and on the other occasion to hear Dr. Chalmers.

M. de Pressense in France, has been appointed a member of the commission of popular libraries, and President Grey lately said that he considered the Protestant Church the mother of democracy in modern times.

Cardinal Manning, Archbishop of Westminster, completed his seventy-first year on Tuesday, July 15th, having been born in Totteridge, Herts, in 1808. He completed the fourteenth year of his episcopal life on the 8th of June last, and the 4th year of his Cardinalate on the 15th of March last.

Books and Periodicals.

THE GREAT SPEECHES AND OPERATIONS OF DANIEL WEBSTER: With an Essay on Webster as a Master of English Style. By Edwin P. Whipple. One large Octavo Volume. 772 pages. Price \$3.00. Little, Brown & Co., Boston, Mass.

A glance at the table of contents will show that this volume contains all the master-pieces of America's greatest statesman and orator. Hitherto these speeches were not attainable, except through the six large and expensive volumes edited by Edward Everett, and Little, Brown & Co., have done a good work in bringing them within the reach of all. We commend them to young and old as specimens of strength and purity.

The fact that the subjects are such as not now to excite party criticism, only gives them the more value as noble and permanent specimens of statesmenlike statement, argument, and eloquence. In respect to more fiction, the volume commends itself to every young student and professional man as a model of style—clear, terse, strong, bright, inspiring. Every word which Webster uses is thoroughly alive with the forces of his mind and character. However vehement men may have disagreed with his opinions, nobody over questioned the fact that he so understood the art of writing English that his place is among the foremost of the prose-writers of the United States.

The preparatory essay on "Webster as a Master of English Style," by Edwin P. Whipple, is an interesting and critical examination of the elements of style and matter which make these speeches so much more readable to-day than those of other great orators of former generations.

The title page presents a portrait of Webster in his youth, and facing it is a new engraving of him as he will be remembered in the later years of his life, —the most characteristic and satisfactory portrait that has ever been made.

The material used, and mechanical execution of the work is first-class.

LITTELL'S LIVING AGE No. 1838.—September 6th, 1879. Contents: The Works of Rembrandt, Edinburgh Review; Sarah de Berenger. By Jean Ingelow. Part XIII., Advance Sheets; Some Facts and Thoughts about Light-Emitting Animals. By Professor P. Martin Duncan, M. B. Lond., F. R. S., etc., Popular Science Review; Prince Louis Napoleon's Expedition to Boulogne, August, 1840. An Original Narrative. By Joseph Orst, Frazer's Magazine; A Doubting Heart. By Miss Keary, author of "Castle Daly," "Oldbury," etc. Part XXI., Macmillan's Magazine; Poetry. Published every Saturday by Litell & Co., Boston.

WIDE AWAKE FOR SEPTEMBER.—Frontispiece, "Where the Brook and River Meet," illustration, Frontispiece, Miss L. B. Humphrey; "Where the Brook and River Meet," Poem, Emma E. Brown; Fright of the Beehive, two illustrations, Margaret Eytinge; Umbrellas, and How They are Made in Philadelphia, nine illustrations, Mary Wager-Fisher; "Ti Si Poppaly," illustrated, Katherine Hanson; Little Titian's Palette, Poem, illustrated, Margaret J. Preston; The Dogberry Bunch Part II., Chapters IV., V., two illustrations, Mary Hartwell Catherwood; Clasic of Babyland, Tom Thumb, illustrated, Mrs. Clara Doty Bates; Our American Artists, IX., Samuel Colman, three illustrations, S. G. W. Benjamin; The Legend of the Salt Sea, two illustrations, Rosa Graham; Lowrie's Last Year at St. Olave's, Part II., Chapters IV., V., illustrated, Magnus Merriweather; How the Birds Keep Cool, Verse, full-page illustration, E. F.; Children at Newport, twelve illustrations, Margery Deane; Don Quixote, Jr., Chapter IX., illustrated, John Brownjohn; Little Hop-O'-My-Thumbs, Poem, illustrated, Margaret Sydney; Piecing the Blocks, two illustrations, Margaret Hammond Eckerson; The Baby Bird, Palmer Cox; Tangles, Frank E. Saville; Post Office Department; Music, Louis C. Elson. D. Lothrop & Co., 30 & 32 Franklin St., Boston.

The Messenger.

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 Rev. A. R. KREMER,

Synodical Editors.
 To CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

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WEDNESDAY, SEPTEMBER 10, 1879.

PHILOSOPHERS IN SESSION.

There has just been held in Concord, New Hampshire, a convention of philosophers, who seem to have taken their inspiration from Ralph Waldo Emerson, Margaret Fuller, and Theodore Parker, although a great variety of speculative thought was indulged in. The "School" met in what is called the "Orchard House," and had two sessions a day for five weeks; and so pleased were those who took part in the discussions, that they propose to hold regular sessions next summer, extending through several weeks. It has been decided to make this School distinctively one of philosophy, using literature only as its vehicle and adjunct, and dispensing with science as commonly understood. This year there were several treatises on art, but such subjects as "The Personality of God," "The Discovery of the First Principle, and its relation to the Universe;" and "Reminiscences as related to the pre-existence of the soul," formed the main topics of discussion. Prof. W. R. Harris, Bronson Alcott, Dr. H. K. Jones, Mrs. E. D. Cheney and others delivered lectures, and Mr. H. G. O. Blake read selections from Thoreau, illustrating his philosophy, which we are told was essentially religious in its character, though not in accordance with any of the sects of the great world-faiths.

Mr. Emerson is reported to have been a delighted listener, but that he will ever be the author of a distinctive "School" in the sense that Plato or Aristotle were, is by no means probable. There was no one underlying principle in what was said at Concord. There were a great many dialectic subtleties, all transcendental, but certainly diffuse, speculative, and unsatisfactory. To the thinking-people of our Church, all that is past. They prefer the surer paths of faith, in the revelation which God has made in His written word and in His Son.

THE FRENCH EDUCATIONAL BILL.

The French Educational Bill, prepared by M. Jules Ferry, the Minister of Education, has passed the Chamber of Deputies, but will most likely fail before the Senate. It seems to us, the Jesuits, against whom it is aimed, have succeeded by some means in loading it with such provisions as will make its adoption almost impossible. They have shown the consummate trickery of American politicians, who, when opposed to a measure, attach such an obnoxious rider to it, as will insure its defeat at the hands of its friends.

The Bill evidently was called forth by a strong desire, to take the education of the people from the disciples of Ignatius Loyola, who, it appears, have the monopoly and are even independent of Episcopal authority in the matter, as is evident from the fact that when Mgr. Darboy sought to interfere with it, he was rebuked by the Pope for so doing. These Jesuits have taken advantage of their chartered privileges by so-perverting all history, as not only to turn their pupils against the present French Government, but to inculcate the idea, that all civil power, everywhere, is subject to the ecclesiastical authority of Rome. The old wars and revolutions are represented to the advantage of the Papal See. All the outrages of Charles IX. of France, and of Philip of Spain, are justified; and then wonderful misrepresentations are made of the terrors of Protestantism in other lands. It is taught, for instance, that English women are slaves, who are sold with their children, and in this way

all history is travestied. Such a society which has seventy-four large institutions in France, and gives instruction to more than half of those educated in religious communities, could not be regarded as a very safe element. It has been sowing the seeds of hate to all civil rule, and preparing the young for scenes as dark and bloody as those of St. Bartholomew's Eve.

The movements made toward the suppression of these institutions, have, as a matter of course, been heralded as persecutions, but the French government has been forced to this by every instinct of self-preservation. It has been found, that it would be insufficient to shut up the schools and burn the books of the Jesuits, as long as their oral teaching were allowed, and the government has, therefore, resolved to take the teaching under its own control; but the bill is so framed that no parent, Roman or Protestant, can teach his own child. Education is prohibited in the family, and this has helped to turn the moderate Catholics and most Protestants to the side of the Ultramontanists, so that the opposition to the measure among the people is very nearly universal. Such men as Pastor Bersier, an influential preacher of Paris, claim, that, while they abhor the Jesuits, they think there is no use to make war on individual conscience and liberty. The suppression of Jesuitical teachings in public institutions, by men who have no families and have given no hostages to society, does not in their view call for the prohibition of all fire-side education.

Whatever may be the fate of the bill, it is generally conceded that it "will mark the beginning of a struggle between Church and State, like that of Germany, Italy, and more recently in Belgium."

A NEW ENCYCLICAL.

Pope Leo XIII has lately issued a very long encyclical letter, bearing upon the restoration of Christian philosophy to the schools. He attributes the greater part of the evils of the present day to false systems, which dissuade from the acceptance of supernatural truth. After a minute survey of the results of philosophic inquiry of the fathers, from Justin Martyr, Irenaeus, Origen, Tertullian to Boethius and St. Thomas Aquinas, he concludes by commanding the "golden teachings" of the latter to the dignitaries of the Church.

A correspondent of the London *Daily News*, says, that for the last half century, the teachings of Aquinas have been held at a discount in the seminaries of Rome. The philosophic teaching imparted to the young has been drawn according to the varying fashions of the day, from Grotius, Puffendorf, Descartes or Kant. At present, the text-book used in the Roman seminaries is the philosophy of Corte, the late Professor of Philosophy at the University of Turin, whose system based mainly on Rosmini's speculations, is taught likewise in the Government lyceums. From this species of compromise with modern thought the Pope would recall the instructors of Catholic youth back to the system of the angelic doctor. The result can only be to train up a generation of military clergy, versed in scholastic method and dialectic debate, in order that they may cope with the freethinker and Protestant—the very antitype, in a word, of the modern easy-going cure.

We do not know of anyone who is disposed to undervalue the teachings of the greatest of the Schoolmen. His spirit was certainly better, and his system, more decidedly Christian than many who have come after him. But it is doubtful, whether the philosophy of the thirteenth century, with its dialectic hair-splitting, would fit well on the nineteenth. The problems of the present day seem to be more practical, and the transfer of a system of thought would not promote unity even in the Church. St. Thomas Aquinas did not satisfy men in the age that he lived, for no sooner had the Dominican urged his reasonings, than Duns Scotus, the Franciscan, came in with another kind of logic, and the two established rival schools, that wrangled with each other for two or three centuries, with all the difference and bitterness of sects.

By the way, it was St. Thomas Aquinas, who first gave an answer to Innocent IV., that may be remembered with advantage now. One day he came into the presence of that pontiff, before whom a large sum of money was laid out. "You see," said his holiness, "that the Church is no longer in that age in which she said, 'Silver and gold have I none.'" "True, Holy Father," said Aquinas; "neither can she any longer say to the lame, 'Rise up and walk.'" (Acts. iii: 28.)

CLERICAL VACATIONS.

We have a tender recollection of a venerable man, who possessed more than ordinary intellectual power. He was erect and elastic at three-score and ten—revered and honored by the entire community in which he lived and by all who knew him. A few years ago he passed from the scenes of earthly labor, trial and joy to that which lies beyond the boundary of time. He was a minister of the Gospel, and the faithful shepherd of one flock which he served acceptably and successfully, for a period of more than fifty years—and never took a vacation. We have known others who labored many years through the cold and heat, and the trials and discouragements of their calling without any recreation of the kind, which, in these latter days, seems to have become a necessity. They were generally close students, and some of them, in addition to attending to large pastoral charges, gained honorable distinction in the Sciences and other branches of learning. Were they men of greater physical powers than those who have succeeded them? or is there some other reason for the difference, in the matter of endurance, between the fathers and pioneers of the church, and those who occupy the places vacated by their departure?

The true answer is doubtless found in the fact, that the fathers and mothers of former days regarded their ministers as men composed of veritable flesh and blood, and therefore, there was a limit to the amount of labor they could perform. The old-fashioned notion seems to have prevailed that the ministers themselves were the proper persons to fix that limit, and, their duties, being altogether of a spiritual nature, they were honest enough to perform them faithfully without constant reminders from the people. One or two rounds of pastoral visitation each year was considered all the people had any right to expect. Indeed, the people themselves do not seem to have thought that their spiritual natures needed weekly or monthly probings. The children were instructed in the family, and were not permitted to entertain any other thought than, that, at the proper time, they were to become communicant members of the church. It was not supposed, that it was the pastor's duty to hunt up the children of the church, when he desired to give them special instruction in the doctrines of Christianity, and then, as is now often the case, find them prejudiced against both himself and the church by the unchristian conduct and conversation of the parents.

In the present age, the pastor's duties seem to be fixed by the judgment of the people; and this is done very much in the same way, in which the duties of a man-of-all-work are fixed. He is expected to call every few weeks. He must, if he would avoid the annoyance of unmannerly clamor and complaint, do the parents' duty, without the parents' authority—of training the children, and if, in the face of parental indifference and opposition, the children do not become active members of the church, he must bear the blame. He must not study too much or he will be called lazy, and yet if he fails to preach a fine sermon every time he enters the pulpit, he is regarded as too lazy to study. He is, in addition to all this, often expected to do a vast amount of drudgery in financial and other matters, although the congregation regularly elects officers, whose duty it is to attend to that kind of work.

Under the constant strain of work,—for which he generally receives a contemptible pittance, dignified with the name of salary—much of which does not belong to the duties of his office,—

performing the drudgery of the slave of the people, rather than the work of a servant of Christ, it is not strange, that, both body and mind fail, and that a vacation becomes a necessity, in order that the same course of unchristian demands and imprudent compliance may be perpetuated a few years longer.

Sick in body and mind, in heart and soul, a vacation is taken, or given. The church is closed. The devil, who never takes a vacation, gets in his hand, and the result is often more evil than the recruited minister is able to remedy.

As long as the people regard their ministers as "cart-horses" who have been "hired" to do a certain amount of dirty work, so long will vacations be necessary, and so long too will the devil have opportunities to get in a large amount of work in the congregations.

B.

SYNOD OF THE REFORMED CHURCH IN THE U. S.

This Synod commenced its annual session in St. John's Reformed Church, Lebanon, Pa., Rev. Dr. T. S. Johnston, pastor, on Wednesday evening, September the 3d, 1879. The opening sermon was preached by the Rev. Dr. J. H. A. Bomberger, the President of the previous Synod, from Rev. ii. 7, "He that hath an ear, let him hear what the Spirit saith unto the churches." The speaker referred briefly to Christ's relation to the Church as its Head. As such He is over and above the Church. He speaks to it with divine authority. His organ of communication is the Holy Spirit. He was not only poured out on the day of Pentecost, but also, though not in so large a measure, on several subsequent occasions, recorded in the Scriptures, to which brief reference was made.

The Spirit's presence and influence in the Church was indispensable in the first ages of Christianity. It is equally indispensable also in all subsequent ages. A number of reasons were assigned for the position laid down. As a necessary consequence, His presence with the Church should be continually sought and invoked. Not only does the Church as such need His presence and influence; but the individual members also, without these are powerless for resisting evil and faithfully meeting the duties incumbent upon them. They should ever, therefore, seek the Spirit's presence and guidance.

The opening liturgical services were conducted by the Rev. W. E. Krebs, and the closing prayer offered by the Rev. H. H. W. Hirschman. The altar, reading desk and pulpit, were neatly trimmed with flowers. The evening was somewhat inclement; still a very respectable audience was present, which gave close attention to the services throughout.

After the religious services were closed, the Synod proceeded to make out the roll. The Rev. Dr. C. Z. Weiser was then elected President by acclamation, after which the Synod adjourned until Thursday morning at 9 o'clock.

On Thursday morning the Synod resumed its sessions. The names of the members who appeared for the first time, were added to the roll. The roll as it stands at the present time is as follows:

East Pennsylvania Classis: Rev. S. G. Wagner, I. K. Loos, N. S. Strassburger, H. H. W. Hirschman, Dr. T. C. Porter, A. J. G. Dubbs.

Elders: Thomas Faust, Reuben H. Kramm, Henry J. Young, W. F. Hoffmann.

Lebanon Classis: Rev. Dr. Geo. Wolff, Dr. Franklin W. Kremer, Aaron S. Leinbach, John O. Johnson, Dr. Charles H. Leinbach, Henry A. Keyser and Dr. B. Bausman.

Elders: David S. Raber, John F. Orth, E. L. Killmer, Philip Risser.

Philadelphia Classis: Rev. Dr. J. H. A. Bomberger, Dr. D. E. Klopp, J. Samuel Vandervloot, Daniel Feete.

Elders: William Brownback, Richard W. Eastlack, Jacob Weikel, Wm. K. Gross, and Abraham Schwenk.

Lancaster Classis: Rev. John A. Peters, Dr. J. E. Shumaker, David B. Shuey.

Elders: A. Mader, John H. Kurzenknae.

East Susquehanna Classis: Rev. Walter E. Krebs, Zwingle A. Yearick, D. O. Shoemaker.

Elders: J. R. Hilbush, J. K. Haas, John Hoof.

West Susquehanna Classis: Rev. John F. Delong, Isaac S. Stahr.

Elders: Philip Frederick, Edward Smith, Jonas Hoy.

Goshenhoppen Classis: Rev. Dr. C. Z. Weiser and Lucian J. Mayer.

Elders: Tohickon Classis: Rev. A. B. Koplin, N. Z. Snyder.

Elders: Wm. Walters.

Advisory Members.

East Pennsylvania Classis: Rev. T. N. Reber.

Lebanon Classis: Rev. J. C. Leinbach, Dr. T. S. Johnston, A. R. Bartholomew, Dr. G. W. Aughinbaugh, C. H. Mutchler, John P. Stein and John Gring.

Philadelphia Classis: Rev. G. H. Johnston.

Lancaster Classis: Rev. Elder W. H. Seibert.

The organization of the Synod was completed by the election of the Rev. John O. Johnson as Corresponding Secretary, and Elder John J. Nissley, Treasurer.

The Synod defined the bar of the house, and also appointed a number of persons to report for the secular press.

The sessions of the present Synod were ordered to open in the morning at 9 and close at 11.30 o'clock, and to open in the afternoon at 2 and close at 5 o'clock.

The president announced the following Standing Committees:

Minutes of Synod: Rev. S. G. Wagner, A. S. Leinbach, and D. Feete, and Elders Wm. Walters and Philip Risser.

Overtures: Rev. Dr. G. Wolff, H. H. W. Hirschman, and I. S. Stahr, and Elders John F. Orth and Wm. K. Gresh.

Correspondence with Sister Churches: Rev. Dr. G. B. Shumaker, H. A. Keyser, and Z. A. Yearick, and Elders H. J. Young, and E. L. Killmer.

Minutes of Classes: Rev. N. S. Strassburger, Dr. B. Bausman, L. J. Mayer, N. Z. Snyder, and D. B. Shuey, and Elders J. R. Hilbush and R. W. Eastlack.

Examination, Licensure and Ordination: Rev. Dr. T. C. Porter, Dr. F. W. Kremer, and A. B. Koplin, and Elders A. Mader and H. H. Kramm.

State of Religion and Statistical Reports: Rev. J. K. Millet, Dr. C. H. Leinbach, and J. F. De Long and Elders D. S. Ruber and J. H. Kurzenknae.

Theological Seminary: Rev. W. E. Krebs, Dr. B. Bausman, and Dr. T. C. Porter, and Elders Edward Smith and John Hoof.

Missions: Rev. J. O. Johnson, A. J. G. Dubbs, and A. S. Leinbach, and Elders Wm. Brownback and A. Mader.

Finance: Rev. J. A. Peters, W. E. Krebs, and H. A. Keyser, and Elders R. H. Kramm and H. J. Young.

Nominations: Rev. Dr. D. E. Klopp, L. J. Mayer and N. Z. Snyder, and Elders J. C. Weikel and Thos. Foust.

Publication: Rev. I. K. Loos, S. J. Vandervloot and A. B. Koplin, and Elders Abraham Schwenk and Philip Frederick.

Rev. Dr. T. S. Johnston, Dr. F. W. Kremer, and elder D. S. Raber, were appointed a Committee on Religious Exercises.

The Minutes of the several Classes and other documents intended for the Synod were presented, and referred to the appropriate Committees.

Rev. John Gring, an agent minister of the Church, made a very interesting statement to Synod, of his labors in the ministry during a period of over fifty years.

The annual report of the Board of Publication was read and referred to the Committee on Publication.

Thursday Afternoon Session.

Rev. H. M. Kieffer, delegate from the Philadelphia Classis, Elders Owen Romig and J. J. Hoffman, delegates from the East Pennsylvania Classis, and Elders J. E. Kerschner and H. Gast, delegates from the Lancaster Classis, and Rev. R. Leighton Gerhart, delegate from the Tohickon Classis, appeared and took their seats.

Rev. F. Pilgram of the Pittsburgh Synod, Revs. Dr. E. E. Higbee and J. D. Zehring of the Potomac Synod, and Rev. T. C. Leinbach, of the Lebanon Classis, were admitted to seats as advisory members.

The report of the Trustees of Synod was received and read, and referred to the Committee of Finance, except so much of it as related to the filling of a vacancy in the Board, which was referred to the Committee on Nominations.

The Committee on Minutes of Synod submitted their report, which was disposed of item by item. It occupied the

greater part of the afternoon session. Most of the items are not of general interest, or referred to matters which will come up in another form.

Rev. Dr. T. S. Johnston, who had been appointed a delegate to the German Evangelical Lutheran Ministerium of Pennsylvania, reported, that he had attended the meeting of the body to which he was delegated, and tendered to it the friendly greetings of this Synod, which were responded to by the President of that body.

The matter relating to the appointment of the members of the Peace Commission, brought to the attention of Synod through the report of the Committee on Minutes of Synod, was referred to a committee consisting of the Rev. Dr. B. Bausman, Dr. F. W. Kremer, Dr. C. H. Leinbach, Dr. J. B. Shumaker and Elder H. J. Young, with instructions to take into consideration, the matter and manner of the election of Peace Commissioners, and report at 3 o'clock on the afternoon of the following day.

A communication from the Bethany Orphan's Home, Womelsdorf, Pa., reported by the Committee on Overtures, was read and referred to a committee, consisting of the Revs. J. K. Millet, J. A. Peters, H. H. W. Hirschman, and Elder J. R. Hilbush.

A communication from a member of the Sunday-school Board of the Synod of the Potomac, in relation to the Lesson Papers issued by the Board of Publication, reported by the same committee, was referred to the Sunday-school Board.

Rev. G. H. Trabert, delegate from the German Evangelical Lutheran Ministerium of Pennsylvania, appeared and was admitted to his seat as a corresponding member. He availed himself of the opportunity to present the friendly greetings of the Ministerium to this Synod, and was appropriately responded to by the President.

The report of the Treasurer of Synod was received and read, and referred to the Committee on Finance.

The annual reports of the Trustees and of the Board of Visitors of the Theological Seminary, were also received and read, and referred to the Committee on the Theological Seminary.

In the evening, divine service was held, which was largely attended. The liturgical services were conducted by Rev. G. H. Johnston, and an edifying sermon was preached by the Rev. J. O. Johnston, from Hebrews i. 2, first clause: "Hath in these last days spoken unto us by His Son." The speaker dwelt very forcibly upon the different agencies, through which God communicated His will to the children of men, all culminating in the great agency, embodied in the person of His Son, who constitutes the perpetual and abiding medium, through whom only access is to be obtained to God; and drew from this great truth the practical lessons, which it necessarily imparts.

Friday Morning Session.

Rev. S. M. K. Huber and Elder T. G. Hange, delegates from the Goshenhoppen Classis, appeared and were admitted to their seats.

Rev. W. F. P. Davis, Dr. J. E. Hiester and D. B. Albright, of the Lebanon Classis, were admitted to seats as advisory members.

The presence of the Rev. F. J. F. Schantz of the Lutheran Church was announced.

The action of yesterday afternoon, making the reception of the report of the Committee on the appointment of Peace Commissioners the order of the day for this afternoon at 3 o'clock, was reconsidered and revoked. The Committee then submitted their report. It was received and taken up item by item. It gave rise to considerable discussion, and after sundry amendments were made, the report was adopted. This report states, that, according to the basis laid down by the General Synod, the Synod is entitled to six commissioners, three ministers and three elders, and it is earnestly recommended to the district Synods, that, in the election of their respective Commissioners, they pay due regard to a minority tendency, where such exists. In regard to the election, the committee recommended, that a com-

mittee of four ministers and three elders be appointed to nominate a double number of candidates, of whom four ministers and four elders shall represent the Lancaster tendency, and two ministers and two elders the opposite tendency; and that one-half the candidates of each of these tendencies, having the highest number of votes, shall be declared the commissioners elected by the Synod to the Peace Commission; and those receiving a minority vote shall be their alternates.

The reception of the report of the Nominating committee was made the order of the day for this afternoon at 4 o'clock, and the election is to take place on Saturday morning at the opening of the Session, and immediately preceding it, the Synod is to engage in special prayer.

Rev. A. S. Leinbach, Dr. G. Wolff, S. G. Wagner, Z. A. Yearick, and Elders H. Gast, D. S. Raber and J. H. Kurzenknabe constitute the committee called for in the previous report.

The Sunday-school Board of this Synod, submitted its report, which was received and adopted. The report provides for the election of one person to represent it on the committee to prepare the Scripture Lessons for Sunday-schools for the coming year, and also recommends to the Synods of Pittsburgh and of the Potomac, to elect each one person to act conjointly with the representative of this Synod in the capacity named; and it is further proposed that the three Synods hereafter annually unite in the appointment of a committee for the purpose named.

The Board also proposed a programme for a Sunday-school service to be held this evening.

The nomination of candidates to fill the vacancy occurring in the Sunday-school Board was referred to the Committee on Nominations.

Friday Afternoon Session.

Rev. Dr. T. Appel, of the Lancaster Classis, Rev. L. K. Derr, of East Pennsylvania Classis, and Rev. E. D. Miller, of East Susquehanna Classis, were admitted to seats as advisory members.

The presence of the Rev. Mr. Long, of the Lutheran Church, was announced.

The Committee on Minutes of Classes, submitted their report, which was received, and disposed of item by item. Quite a number of minor irregularities in the Minutes of several Classes were reported by the Committee, and with a single exception, their view of the matter was approved in each case.

The East Pennsylvania Classis requested Synod to organize a new Classis from territory within their bounds. Their request was referred to a committee to prepare a paper for the adoption of Synod, which will make proper provision for carrying out the request of the Classis. The committee consists of the Rev. L. J. Mayer and J. A. Peters, and Elder J. R. Hilbush.

The Lebanon Classis overruled Synod to decide whether or not the licensing of an Elder deprives him of his right to act as an Elder, after his licensure. The Synod adopted a resolution, stating, that in its judgment, the licensing of an Elder to preach the Gospel, does not deprive him of his office as an Elder.

The annual report of the Superintendent of Missions was received and read, and then referred to the Committee on Missions.

Elder Jonah W. Leidy, delegate from the Tohickon Classis appeared, and took his seat.

At the hour appointed for hearing the report of the Committee to nominate candidates for members of the Peace Commission, the Committee submitted their report. It was received, and after considerable discussion, it was amended in regard to one of the nominations, and then unanimously adopted. The Stated Clerk was requested to have a sufficient number of copies of the Nominations printed for the use of Synod. The election is to be held to-morrow morning immediately after the opening of the session.

A committee was also appointed, consisting of the Rev. R. L. Gerhart, Dr. D. E. Klopp, H. A. Keyser, and Elders R. H. Kramm, and Philip Risser, to prepare a paper expressive of the

sense of this Synod on the general principles which should govern the Peace Commission in its actions and conclusions.

Rev. A. J. G. Dubbs obtained leave of absence for the remainder of the sessions. *Friday Evening.*

This evening was devoted to the discussion of topics relating to Sunday-schools. The services were opened with prayer by the Rev. R. L. Gerhart. A hymn was then sung, after which addresses were delivered by the Rev. Dr. T. C. Porter, on "The Defects in the Sunday-school System;" Rev. W. E. Krebs on the "Worship in the Sunday-school;" Rev. J. B. Shumaker, on "The Induction of Sunday-school Officers and Teachers into Office;" and Rev. Dr. D. E. Klopp, on "The Government and Discipline of the Sunday-school."

The discussion was highly interesting and profitable, and was much enjoyed by the large congregation present.

Saturday Morning Session.

Rev. Dr. E. V. Gerhart, delegate from the Lancaster Classis, and elder T. D. Strause, delegate from the East Susquehanna Classis, appeared and took their seats; and the Rev. G. W. Snyder, of the Lancaster Classis, Rev. A. H. Leisse, of the Lebanon Classis, and the Rev. B. F. Metzger, of the East Susquehanna Classis, were admitted to seats as advisory members.

The election for delegates to the Peace Commission was held this morning, and resulted in the choice of Rev. Dr. C. Z. Weiser, Dr. T. G. Apple, and Dr. F. W. Kremer, and elders D. W. Gross, W. H. Seibert, and R. F. Kelker. Their alternates are Rev. Dr. Bausman, Dr. C. H. Leinbach, and Dr. J. H. A. Bomberger, and elders George Hill, George W. Hensel, and Hiram C. Hoover.

The committee appointed to prepare a paper expressive of the sense of this Synod in regard to the general principles, which should govern the Peace Commission in its acts and conclusions, reported the following resolutions, which were adopted.

Resolved, That it is the sense of this Synod, that, to carry out the spirit of the General Synod, in inaugurating the Peace movement, it is necessary that the conclusions reached by the Peace Commission should be unanimous.

Resolved, That this Synod respectfully recommend to the other five Synods to give an expression on this subject.

The committee appointed to prepare a paper, providing for carrying into effect, the request of the East Pennsylvania Classis, submitted their report, which was received and adopted. The paper names the ministers who, with their congregations, are to be dismissed by the East Susquehanna Classis, for the purpose of organizing the new Classis, and defines the boundaries of the new Classis. It further directs that the ministers, together with the elders delegated from their charges, shall meet in Salem's Reformed Church, Allentown, Pa., on Tuesday before Ascension Day, 1880, at 2 o'clock, P. M. for organization, the adoption of such name and seal, as they may deem proper, and transaction of all the business which usually claims the attention of a Classis at its annual meetings.

The above report brings the proceedings down to the close of Saturday morning session. Marked harmony has thus far prevailed in the sessions of Synod, and the present indications are, that it will be continued until the end. The influence, in that case, upon the Church may be expected to be most happy and extensive.

THE POTOMAC SYNOD.—HER MISSION.

The Potomac Synod was organized in April, 1873, at Frederick City, Md. There were reasons why such organization should be effected. Of the reasons given, and the arguments used, none stood out so prominently, none so effective in influencing the minds of the brethren and the Synods to consent to the division of the old Mother Synod, as the hopeful prospect and necessity of more active and extended missionary effort in the South. It was said and urged, that the Valley of Virginia, as an open door, invited and challenged the Reformed Church to a most promising field for missionary labor. It was further said and urged, that this field could be possessed and successfully worked, only through a new Synod, standing more closely connected with the territory lying south of the Potomac. This was in substance the strong argument. Was this the true and rightful motive prompting the brethren, who were the warm advocates of the new Synod? So, at least, it appeared to the Church. To this day, others, with us, have the impression firmly fixed in our minds, that to establish ourselves, as a denomination, more firmly in the South, through active missionary operations, concentrating all our energies for a strong effort in this direction, was the high and good purpose in the organization of the Synod of the Potomac. "The holy work of missions" southward was her grand work.

Is the mission of the Synod of the Potomac as above given correctly given, or are we in error? We wish to stand only in the truth, and in the truth for the good and glory of the Church. In the light of her brief history, and facts now confronting us, surely we must be in error. What can this Synod have to do with missions in the South? Verily nothing; for she has done nothing. We must say no, she has no such mission, and the impression that has gone abroad is false.

But, if notwithstanding this brief history, and her present status, yet is "the holy work of missions" through Virginia southward her avowed mission and accepted commission, then how heartlessly has she entered upon her task, how shamefully feeble her efforts, or how false to her sacred trust. What are the facts? She is to-day, in this particular, at least, where she was when first she came to have an existence. Not one advance step has she taken. Nay, worse; she has lost both time and vantage ground. With all her well-meant purpose in the beginning, her promises and prospects, not one new mission has been established, not one missionary has been sent into the field, not one dollar has been expended. No, not the first effort has she made to carry into execution her high commission. To-day the number of congregations within the bounds of Virginia Classis is not increased by even one over that of '73, though six years have passed. What does it all mean? Will not some one please explain? You think, perhaps, this is a sorry tale to tell the Church and world. Aye, more, it is a disgrace; it would be a reproach to any Synod or people with far less pretensions as to numbers, wealth and intelligence, than that of the Synod of the Potomac. But I write no word to harm us; nay, only that, seeing ourselves disgraced, we may strive to mend our ways. Sorry for past unfaithfulness and neglect, we cannot help but be. I trust that it may be sorrow after a godly sort that shall work repentance, and lead us at once to the doing of our first work. Going to the next meeting of Synod, let it be with the firm resolve to wipe out this disgrace, not simply by resolving on paper but by *very deed witnessing* to our calling and proving our mission. Other questions, important, indeed, many of them, will claim our attention, but over and above all others rises that of missions, missions not in foreign lands, not among the Germans of California, but missions at home, beginning in the Valley of Virginia, and then on southward. The door is still open, the fields still are promising, and with most earnest call, bid us come; not, indeed, to the harvest feast of reaping and gathering in, but to the nobler work of soil-tilling, seed-sowing and plant-nurturing. The feast of the ingathering will come after awhile. The field is ready, the laborers are waiting; will you not lift your voice in the Synod to send them, and among your people to sustain them when sent? If you will, what a plentiful harvest may you not expect. Read the Report on the State of the Church as presented by the Classis of Virginia. If you have read it, read it yet once again, not, indeed, for any merit that it may in itself possess, but that you may know the truth, and the truth make you free to act in behalf of missions southward. The Report is no untruthful story; it speaks no lie; it simply seeks to tell of sad, yet truthful, things as known and felt, and prays the Synod to discharge its sacred trust. Rise thee, Potomac! Wash thee thy shame away. High swell thy flowing tide, until thy banks, o'erflowing and southward sweeping, scatter the bread that's upon thy waters cast by little hands and large, full fifty thousand strong; then, through years to come, shall many, saved by thy kind charity, rise up to bless thy name.

MARTIN S. BURG.

OUR ORPHANS' HOME AT WOMELS-DORF.

My first visit to the Home was made at the celebration of its fifteenth anniversary, on the 25th day of July, and I must say, that I was most favorably impressed by the situation, the buildings, and the surroundings, and by all that I saw and heard. The anniversary exercises consisted chiefly of singing and short addresses by the orphans. These addresses gave pleasing evidence of thorough religious training, such as characterized the parochial schools of the olden time, for which our modern secular education, with all its flourish of trumpets, is but a wretched substitute. After the addresses, the Superintendent read his annual report, and a brief historical sketch of the Home. One incident mentioned is of special note.

The first gift received was from Buffalo, N. Y., from a boy who supported his widowed mother by selling pins, needles, and other small wares from a basket. He saw in the newspaper the appeal for help, and moved by compassion, sent a contribution of one dollar and fifty cents. Since that humble beginning, the amount contributed has reached the sum of one hundred and fifty thousand dollars.

I was very sorry to learn, that during the past year there has been a marked falling off in the gifts of money and clothing. The number of the orphans is now about fifty-five, but applications for admission are made every week, which have to be denied on account of the lack of funds. This matter was discussed by those of the visitors who were connected

with Sunday Schools, and it was agreed that we should make an appeal in behalf of the orphans to the children of our various schools. On my return home, I presented the case to ours, and it was unanimously resolved to take up a collection on the first Sunday of October. Why should not all of the Sunday Schools of our Reformed Zion east of the Allegheny Mountains do the same thing on that Sunday? It would make a grand contribution to an object, which ought to be near the heart of every Christian, and call down a blessing from Him who has declared Himself the God of the fatherless and the widow.

J. RADEARPS,
Supt. of the 3d St. Ref. Church, Easton, Pa.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The new Goshenhoppen and Trinity Reformed churches, Rev. Dr. C. Z. Weiser, pastor, held their usual annual harvest festivities, the first on the 2d, and the second on the 9th of August. The interest of former years was fully kept up. As usual, the fruits of the field and garden were placed on and around the altar. The attendance was large, and the offerings to benevolence amounted to the handsome sum of \$255, notwithstanding the pressure of the times.

NOTICE.

Iowa Classis meets in annual session at Columbus Junction, Louisa Co., Iowa, Sept. 24, 1879, at 7½ P. M. The Sunday School Convention, under the auspices of Iowa Classis, meets at St. Paul's church, Louisa Co., Iowa, Sept. 23, at 2 P. M. Pastor, elders, superintendents and delegates will please be on hand punctually. Brethren of other Classes are also cordially invited.

CYRUS CORT,
D. S. FOUSE,
JOHN UHLER,
Committee.

Married.

On the 2d inst., in St. Paul's Reformed Church, Reading, by Rev. B. Bausman, Mr. Ernest Ziehm, of Lancaster, to Miss Clara C. Fry of Reading, Pa.

August 31st, 1879, by the Rev. J. A. Peters, O. H. Strunk of the Theological Seminary, Lancaster, Pa., to Miss Josephine L. Rutledge of Lancaster City.

On the same day, by the same, P. C. Williams of Cornwall, Lebanon Co., to Miss Anna V. Malone of Lancaster Co.

In Jefferson, August 28th, 1879, by Rev. S. F. Laurv, Mr. Wesley Reichard of West Manheim, York Co., Pa., to Miss Sarah E. Miller of Carroll Co., Md.

At the Reformed parsonage, Martinsburg, Pa., on

August 31st, 1879, by the Rev. J. David Miller, Mr. J. Smith Hamilton to Miss Mary Dilling, both of Huston Township, Blair Co., Pa.

Obituaries.

DIED.—In Christian faith and hope, Mrs. Catharine E. Taylor, at Harrisburg, Pa., Aug. 23, 1879.

Death opens the door
To all the oppressed.
Bids them labor no more,
And giveth them rest.
Rest from all pains,
On the bright shore;
Rest—that the weary crave;
"Death opens the door."

No reason for fear;
Love's voice ne'er appeals;
Why drop the sad tear
On those whom Christ calls?
Calls from life's troubles,
Calls from all harms,
Exchanging sore burdens,
For rest in His arms.

May we with lamp trimmed,
As death opens the door,
Stand with vision undimmed,
Trembling, faithless no more,
No backward looking,
Here sighing to stay.
No earth-bound repining
When summoned away.

But hastening to meet Him,
The dear, ransoming Lord;
With rapture to greet Him,
Finding bliss in His word.
Not doubting, but trusting
His love evermore,
Pass in with rejoicing,
"As death opens the door."

W. H. H. S.

Mr. Jonathan Boyer, of Canal Township, Venango county, departed this life Saturday, August 23, 1879, aged 72 years.

The deceased was born in Lehigh Co., this State. At about the age of maturity he came west, (west of the Alleghenies) as this region was then known, and soon settled down in the above named township and county. By his own industry, energy and perseverance, he not only secured for himself and family a large tract of forest land, but in a short time brought also a portion of it into a state of cultivation. He was known as a "hard-working man," as well as a kind and congenial neighbor.

Whilst he thus sought to meet the temporal, he neglected not the spiritual wants of his being. Reared by good, kind, Christian parents, he was confirmed at the age of fourteen years. From that time to that of his death, he remained an obedient and faithful member of the church. During his illness his greatest longing was "for the Courts of the Lord." His place in the sanctuary was never vacant unless he was prevented by Providence from being there

YOUTH'S DEPARTMENT.

THIS SIDE AND THAT.

The rich man sat in his father's seat—
Purple an' linen, an' a' thing fine!
The poor man lay at his gate i' the street,
Sairs an' tatters, an' weary pine!

To the rich man's table ilk dainty comes;
Mony a morsel gae'd frae' or fell;
The poor man fain wad ha'e dined on the crumbs,
But whether he got them I canna tell.

Servants prood, saft fittilt an' stoot,
Stan' by the rich man's curtained doors;
Masterless dogs 'at rin about
Cam to the poor man an' lickit his sores.

The rich man deed, an' they buried him gran';
In linen fine his body they wrap;
But the angels tuik up the beggar man,
An' laid him doon in Abraham's lap.

The guid upo' this side, the ill upo' that—
Sic was the rich man's waesome fa';
But his brithers they eat, an' they drink, an' they
chat,
An' care na a strae for their father's ha'.

The growth's the growth, think what ye will;
A' some they keena what they wad be at;
But the beggar man thought he did no that ill,
Wi' the dog o' this side, the angels o' that.
—George Macdonald.

LITTLE GRETCHEN'S NARROW ESCAPE.

Many years have passed since the perilous escape from death we have to tell of happened. It occurred abroad. In some districts of Alps the Protestant churches are far apart. Far, that is, if you calculate the climbings and descendings of the winding roads. But the simple-hearted, pious people will face, not only the toil, but also the great risks which are added at some seasons. Gretchen Heilberg, a little stout-hearted maiden of about twelve, the only daughter of a well-to-do Tyrolean gentleman, was one of this sort. The church nearest her parent's chalet was somewhat more than two miles distant. But bad, indeed, must the weather be to prevent her, when Sunday came, from setting out. The church itself was not in sight, being built on the other side of a great projecting spur of one of the mountains; but the road, after vanishing from sight for a little way, again became visible for a moment, more than a mile off, where it rounded the side of the mountain. It was at this point that the members of the household used to look out for little Gretchen in going and returning, whenever she made the journey alone.

Nearly every part of the year had its special peril for this road. In the winter, the winds were frightful. At the most exposed spots, walls for shelter had been built, but in spite of these, there was at times positive danger of the wayfarer being caught by the fierce gusts and hurled over the steep precipice. The dangers in the early spring were of another kind. It was the avalanche,—the snow thunder-bolt which then had to be feared. As soon as the sun's beams attained strength enough to melt the snow on the lowest slopes of the mountain, slips of many tons weight might take place. In some seasons the first of these falls might come on very suddenly: once they had begun, it was possible for them to follow one another nearly as quickly as salvos of artillery.

On one Sunday morning in the year we tell of, little Gretchen, Bible in hand, had set out alone. Her father and her brother were making a business journey in Bavaria. Besides the domestics, a grown-up male cousin, then on a visit to them, was the only one left at home with Frau Heilberg, who was something of an invalid. For some days before the weather had been fine, a treacherously soft breeze had been wandering about the upper valleys. It promised soon to make the snow-drops and violets spring again in the more sheltered nooks; but, alas, it had another task—to set the avalanches sliding.

This had been mentioned before Gretchen started, but nobody thought the danger was near. It was believed that everything was safe for yet a couple of days to come. All the household knew how great a privation it would be to Gretchen not to be present at church. She was permitted to go.

The little black spot which they so well knew marked her arrival at the far-off bend of the road we have spoken of

duly appeared. It moved on,—it vanished round the bulging side of the mountain. So far they knew all was safe. But hardly a quarter of an hour had passed before a slight rumble was heard. Frau Heilberg, looking up, saw through the window a sight, the fatal significance of which she knew almost before she saw it. Where for months before the low southern slope of the mountain, that fronting toward the chalet, had shown a steady, unfailing covering of white, there was now visible an irregular, darkish patch, while from below it was rising up a mist, a vapor.

The snow had slipped. That dark patch, she knew, was the mountain side; the vaporous curling beneath was the spray of the snow sent back upwards by the sharp concussion. A scream which instinctively escaped from her mother's heart quickly brought to her side Jean Marcel, the cousin, who had been sitting in another room. The house was all astir in a moment. The domestics had heard the dull, far-off rumble, and though it had meant nothing to Jean Marcel's French ears, they knew at once what it signified. Great was the wringing of hands at poor Gretchen's danger.

Clearly, if faintly, as the noise of the avalanche had reached the chalet, they knew, both mistress and servants, that not a murmur of it would reach the valley on the other side. Owing to the peculiar formation of the mountain, it never did so. Everything depended on whether Gretchen should reach the bend of the road, and perceive that the fall of snow had begun, and then be able to retrace her steps round the angle before another downrush came. Nay, there was one other chance hanging on a hair finer yet. If the avalanche did fall, she might be saved if it fell just at the moment when she stood at the curving point of the road. The rocks immediately overhead formed a kind of penthouse, shouldering the snow off on either side. She would, indeed, be made a prisoner, but the villagers of the other valley would be nearly sure to rescue her.

What a time of suspense for the invalid mother! The window was thrown open, and there she sat at the aperture, supported by her nephew Jean, never taking her gaze from where that bit of road was discernible. The sun shone steadily on, seeming to her cruelly pitiless in its splendor. Was not every atom of its brilliancy, every instant of its unceasing glory, melting the snow, and thawing the fragile ice-chains which supported the avalanche underneath which Gretchen might at any moment appear? The bell of a neighboring convent had in the meantime begun to ring; the kind Roman Catholic inmates had also perceived what had happened. It was all but hopeless that the signal would be of any use. For it to be so, it would have to be heard by some one on the higher road across the main valley, who could communicate with the other village.

Slowly the moments crept on; fiercely the sun flamed on the snow. Then the time, instead of lagging, made for itself wings and flew; for it was the hour for the black spot which meant dear little Gretchen to reappear at the bend of the road.

"It is not her!" gasped the mother. "I will not believe it; my eyes are strained with watching." It was the mother's heart trying to persuade herself against the evidence of her eyes. There was a spot; it moved along. It is undoubtedly Gretchen. Now the mother lost faith as well as hope. "She will come on past the pent house of the rocks; she will be killed for going religiously like him."

Jean Marcel could say nothing. He was a brave young man, but there was not anything that he could do. Gretchen was a mile and a half away, with the near part of the road between them blocked with the fallen snow. Eagerly he divided himself between attending to his aunt and leaning toward the window.

"Yes," repeated Gretchen's mother as the far off dark spot kept moving, seeming to be just leaving the place of shelter,—"yes, she will be cruelly killed for going to worship God."

A voice ought to have sounded in her ears, "O ye of little faith!" For, at that instant, just before the little ball had left the overhanging rocks, a zig-zag line was seen to shoot along that face of the mountain slope. The snow below and within the line shot downwards, it vanished in a white mist which hid the black ball.

"She is gone!" cried Jean Marcel. Slowly the mist cleared. It went off on either side; the rocks had split the falling snow into two parts. Fainter grew the rising vapor of snow spray; slowly it cleared, and with a shriek of joy the mother announced that her instinct-sharpened eyes had been the first to see again the dark ball which signified Gretchen. The girl was safe.

At the convent, it was afterward told, they had seen her through a telescope. They, when she became visible, saw that she was on her knees praying; the uplifted hands appearing to be raised to the white mountain overhead. But this was an illusion. Little Gretchen was supplicating the Maker of the mountain—He who causeth snow and hail to praise Him. And he heard her.

DO MONKEYS SWIM?

A correspondent of *Land and Water*, in reply to the question whether monkeys swim, says: "I was always under the impression that they did not like wetting their fur or hair, but at Sangur, Central India, when I was stationed there, I had a little monkey that was exceedingly fond of swimming and diving. One day, on taking him to the pond at the bottom of my compound, he jumped off my shoulder and dived (like a man) into the water, which was three or four feet deep; he had his chain on at the time, and when he dived in the chain caught in some grass or root at the bottom and kept the monkey down; he was just able to come to the top of the water. Feeling his chain had caught he dived down, undid the chain, and continued to swim with the chain in his hand. He swam just like a man as far as I could see from the motion of his arms. Several of my brother officers came to see him swimming, of which he was very fond, swimming very quietly and cunningly trying to catch the frogs that lay floating on the top of the water."

AN INCIDENT OF PRINCE ALBERT'S BOYHOOD.

A German duchess, distinguished for her good sense and goodness of heart, was celebrating her birthday in the palace of a small German capital.

The court congratulations were over, and the lady retired from the scene of festivity to the seclusion of her boudoir. Presently she heard light footsteps coming up the stairs. "Ah," she said, "there are my two little grandsons coming up to congratulate me."

Two rosy lads, of ten and eleven years of age, came in, one named Albert and the other Ernest. They affectionately greeted the duchess, who gave them the customary present of ten louis d'or to each and related to them the following suggestive anecdote:

"There once lived an emperor in Rome, who used to say that no one should go away sorrowful from an interview with a prince. He was always doing good and caring for his people, and when, on one evening, while at supper, he recollects that he had not done one single act of kindness to any one during the day, he exclaimed with regret and sorrow: 'My friends, I have lost this day!'

"My children, take this emperor for your model and live in a princely way like him."

The boys went down stairs delighted. At the palace gate they met a poor woman, wrinkled and old, and bowed down with grieving and trouble.

"Ah, my good young gentlemen," she said, "bestow a trifle on an aged creature. My cottage is going to be sold for debt and I shall not have where to lay my head. My goat, the only means of support I had, has been seized. Pity an old woman and be charitable."

Ernest assured her he had no money and so passed on.

Albert hesitated; he thought of her pitiable situation a moment, was touched by her pleading looks, and tears came into his eyes. The story of the Roman emperor came to his mind. He took from his purse the whole ten louis d'or and gave them to the woman.

Turning away with a light heart, he left the old woman weeping with joy.

That boy was Prince Albert, of England, justly entitled Albert the Good.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble; the Lord will preserve him and keep him alive, and he shall be blest upon the earth, and thou wilt not deliver him unto the will of his enemies."

London Christian Globe.

DESTRUCTION OF FAMOUS FORTRESSES.

One of the stipulations of the treaty of San Stefano has just been carried out in the destruction of the famous fortresses of Widin, Silistria and Rutchuk on the Danube and Varna on the Black Sea, a hundred or two miles farther south. The walls have been broken down, and the earth-works left for the action of the elements. It was one of the articles of the treaty that there should be no more fortified towns on the Danube, nor ships of war in the waters of Roumania, Servia and Bulgaria, except such light craft as may be needed for police service. The removal of these works not only razes some of the strongest fortifications in the world, but destroys some of the most interesting landmarks of history. The Danubian fortresses stood on the borders of two entirely different civilizations, and in a region that has seen some of the most bitter contests of race and religion. Their destruction by no means signifies a triumph of the cause of peace, as the disbandment of a standing army would; it means merely that Russia has proved herself powerful enough to force the removal from her sight of strongholds of Turkey that have been a menace to northern Europe for many years.—*Springfield Republican.*

BABY THANKFUL.

Roaming in the meadow,
Little four-year-old
Picks the starry daisies,
With their hearts of gold;

Fills her snowy apron,
Fills her dimpled hands;
Suddenly—how quiet
In the grass she stands!

"Who made flowers so pretty—
Put 'em here? Did God?"
I, half-heeding, answer
With a careless nod.

Dropping all her blossoms,
With uplifted head,
Fervent face turned skyward,
"Thank you, God!" she said.

Then, as if explaining,
(Though no word I spoke):
"Always mus' say 'thank you'
For the things I take."

Oh, my little preacher,
Clad in robes of praise!
Would we all might copy
Baby Thankful's ways!
—Caroline Metcalf in *August Wide Awake.*

ONE FORM OF RUDENESS.

A breach of politeness, and one which is most annoying to refined and sensitive people, is the very general practice of interrupting one's conversation. The impunity with which this is done has degraded rational conversation, which ought to be the greatest charm of social intercourse, into a farce. A man or woman who has anything to say that is worth saying, desires to say it in his or her own way; and those who have brains to appreciate it, will be equally desirous of hearing it without interruption. Yet it is a common thing for a parlor conversation to partake more of the babble of Babel than a conversation among rational beings, who are supposed to know and appreciate what each other says. One begins to relate an incident, and before he has finished two sentences some parrot in fine clothes chimes in with her senseless gabble, breaking the thread of discourse and compelling the narrator to begin again or abandon the attempt to instruct or entertain.

This is the grossest impoliteness; but it is as common an occurrence as conversation itself. It is hardly too much to say, that nine out of every ten people

who indulge in this habit are incapable of carrying on a rational conversation on any useful topic, and they indulge in these breaches of etiquette by way of covering their retreat and hiding their ignorance.

We suggest to young people—and old ones, too, for that matter—that here is a promising field for social reform. Never interrupt a conversation by interjecting remarks, however appropriate and witty they may seem. All sensible people will respect you, and conclude that you have good sense and know how to use it to the best advantage.

WEAVING.

The art of weaving is very ancient, and was extensively practised in the olden time; yet for ages there was but little improvement in the mode employed, no one seeming to care enough about it to take it in hand, or follow other than the old beaten path. From allusions to cloth and weaving in the Old Testament, it must have been practiced at a very early period of the world's history. Mention is made in various places of garments that must have been woven. There was Joseph's coat of many colors, and afterwards it speaks of Pharaoh as arraying Joseph in vestures of fine linen. There are other reliable records which show that the ancient Egyptians were the most skillful weavers of their times. Job mentions the weaver's shuttle, which goes to prove that weaving must have been common in Chaldea.

The greatest improvements in weaving, however, have been made within the last century, and the cloths now produced are many of them very fine, while others rival the curious hand-made goods produced by careful, plodding Oriental labor. Laces and embroideries are woven with so much skill they can hardly be distinguished from those made by hand. The looms which weave these, and cloths of curious texture, are marvels of the skill and ingenuity of man. One loom especially, which weaves cloth with a pile, looks like some strong living thing; it seems impossible that mere machinery could act as if alive. It is very interesting to watch a loom of this sort, especially one which weaves Brussels carpet. The wrong side of the carpet, as we all know, is merely a heavy canvas, the wool being all thrown upon the right side. The wool warp is dyed in the figures the carpet is to have, only each figure is about twice as long as it appears in the carpet, for weaving takes it up about one half. With each movement of the loom which brings the wool above the canvas (the whole being woven together,) a curious and clever contrivance throws a long, slender steel rod, like a great knitting-needle, between the wool and the canvas, which throws the whole of the wool upon the surface. There are about a dozen of these needles employed, and the machine picks out the farthest one each time, and throws it across the carpet with each thread, as it is woven in.

Pleasantries.

Some queer crooked things were dug up in the Treasury yard at Washington the other day; and now they don't know whether they are petrified signatures of Ex-Treasurer Spinner, that fell out the window, or a lot of old sofa springs.

On a homeward bound Charleston car a jolly-looking Irishman was saluted with the remark, "Tim, your house has blown away." "Dade, thin, it isn't," he answered, "for I have the key in my pocket."

The donkey is a pretty bird,
So gentle and so wise;
It has a silky little tail,
With which to whisk the flies;
Upon its head two ears it bears,
So silky, long, and soft,
That when its tail can't reach the flies
The ears can whisk them off.

Twenty reporters were sent by the St. Louis *Globe-Democrat* to board an editorial excursion train. Each reporter wore a badge inscribed "With malice toward none, with questions for all. A soft answer turneth away wrath!" and gave to each interviewed editor a check marked: "Pumped. Keep this check in your hat, to avoid further disturbances."

Sunday-School Department.

SCRIPTURE LESSONS.

SEPTEMBER 21, LESSON 35. 1879.

Fifteenth Sunday after Trinity.—*Genesis xiii. 1-13.*
ABRAM AND LOT.

1. And Abram went up out of Egypt, he, and his wife,

and all that he had, and Lot with him, into the south.

2. And Abram was very rich in cattle, in silver, and in gold.

3. And he went on his journeys from the south, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4. Unto the place of the altar, which he had made there at the first; and there Abram called on the name of the Lord;

5. And Lot also, which went with Abram, had flocks,

and herds, and tents.

6. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7. And there was a strife between the herdsmen of Abram's cattle, and the herdsmen of Lot's cattle: and the Canaanites also vexed them, and dwelt in the land.

8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren.

9. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou will take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

10. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even at the gates of the Lord, like the land of Egypt, as thou comest unto Zoar.

11. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves one from the other.

12. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom.

13. But the men of Sodom were wicked and sinners before the Lord exceeding.

NOTES.—We find Abram and Lot back again, between Bethel and Ai. But the place is now too small for their households. The hills no longer afford pasture enough for their sheep, goats and cattle. Between their servants who tended their herds, quarrels arose.

The uncle, feeling still the stern inner call of God and duty, and looking rather for a city which hath foundations, whose builder and maker is God, (Heb. xi. 10) he proposes a separation, leaving the choice of locality to his nephew.

Lot, who was not so spiritually-minded, was tempted to select the well-watered and green garden-valley of the Jordan. A great calamity befel him, however. He was taken captive, with other dwellers in Sodom. Abraham, with three hundred men pursued, conquered and routed his captors, and brought back Lot, with a large booty. Still, Sodom and Gomorrah, with other cities, were destroyed because of their abominable wickedness; Lot and his two daughters only escaping by God's intervention. Though he was a religious man, (2 Pet. ii. 7, 8) he sinned greatly in the end. He became the progenitor of the Moabites and Ammonites, who proved sore enemies to God's people. Thus, after twenty three years of prosperity and adversity we lose sight of him, whilst Abram's character shines more and more unto the perfect day.

VERSE 1. *And Abram went up out of Egypt.* God moved him to both go and return, we may well believe. The parties stood well together, thus far. *Into the South.* This means to the south of Canaan.VERSE 2. *And Abram was very rich.* The Pharaohs of Egypt were immensely wealthy.

In verse 16 (chap. xii.) we learn one source of Abram's increase. Josephus says, he acquired a part of his property by teaching the Egyptians. Here we first read of silver and gold. Stores of it were treasured up in Egypt.

But it was not coined so early. It was in the form of rings and ornaments. Wealth hurts no man, if he has grace to use it aright.

VERSES 3, 4. His return to his former habitation was not accidental. We may suppose from the saying, "and there Abram called on the name of the Lord," that it was in order to inquire further, and obtain light concerning his divine call.

VERSE 5. *And Lot also, &c.* As long as he was with his uncle, prosperity attended him. Good company is a source of blessing, for this world and the next.VERSES 6, 7. *And the land was not able to bear them.* Though their flocks were slaughtered for sacrifice, for food and clothing, yet there was great increase. *They could not dwell together.* 1. Because their quarters were too narrow for their herds. 2. The Canaanites and Perizzites had taken up the adjacent plains. 3. Their herdsman quarreled.VERSE 8. *Let there be no strife, I pray thee.* This is a beautiful speech of the old Patriarch. *For we be brethren.* We are of one blood, of one faith, having like surroundings and like promises. Let us have peace, even at the price of separation.VERSE 9. *Is not the whole land before thee?* Abram might well have exercised the first choice. He was the uncle, and the favorite of God. But he was less worldly-minded, and paternally inclined towards his nephew; hence he gives him the right of choice.VERSE 10. *And Lot lifted up his eyes.*

From a hill of Bethel, he looked in the direction of Sodom, Gomorrah and Zoar, and it reminded him of the green and fertile land of Egypt, which they left behind them. It seemed to him like the garden of the Lord.

VERSE 11. *Lot chose the plain of Jordan.*

His choice was soon made, and he left his uncle the barren hills of Bethel. This we cannot regard as a generous or filial act.

It is not strange that the terms *lot* and *lottery* bear such a sameness with the name of him who first exercised it?VERSES 12, 13. *Abram dwelt in the land of Canaan.* No doubt this was after God's mind; yet it does not excuse Lot. He never considered the character of the people, in choosing a home. Like him, many never weigh advantages with disadvantages in locating, and ruin body, soul and family. Of the wickedness of the Sodomites, we learn in chap. xix.

PRACTICAL REMARKS.—1. Wealth, in itself, is not an evil. The patriarch Abram had a good share of it, under God's ordering. 2. Wealth is oftentimes a source of great evil. It destroyed the unity and harmony of Abram and Lot. 3. Wealth oftentimes hardens the heart. It stealed Lot's mind against all reverence and affection for his great uncle. 4. It is a strong temptation to good men even. Lot's fall resulted from his covetousness. 5. Whatever we possess should always challenge God's benediction, in order to prove to us a source of felicity. Finally, this lesson preaches us a strong sermon on one of our Lord's texts, Matt. vii. 24.

God delights in joy; and His desire for His people is that they should be trustful and joyful—and this both for their own sakes and His glory. God needs vigorous workers, and He can only

have these by bestowing on them a joy adequate to the greatness of the work. In joy the Apostles went forth to work for God, and they found that the joy of the Lord was their strength. It is joy then, not sorrow, that is our strength; and they that have done most for God have been those who have had most joy in God.—H. Bonar.

PUTTING ON CHRIST.

To be clothed with Christ is to wear His likeness, to illustrate His characteristics, and to walk as He walked. It is to take His yoke and carry the burden which He appoints. It is to resign our will to His will, our life to His law, and so to present to men the beauty of a Divine ideal in a human experience. Only then can we say:

"Lord make my heart rejoice or ache,
As seemeth best to Thee;
And if it be not broken, break,
And heal it if it be."

"What though we may seem to stumble,
He will not let us fall;
And learning to be humble
Is not lost time at all."

As Guthrie has said, if, like the treading of camomile, or the crushing of a sweet-scented plant that bathes in odors the hand that bruises it, or the burning of incense that draws out its latent perfumes, our trials call forth resignation, humility, and obedience, we may, indeed, rejoice in the discipline that brings us to wear the looks of our Lord. There are active as well as passive virtues, which the putting on of Christ involves. His was a character of strong, active, and self-denying zeal—of unwearied devotedness in the work given Him to do.

"As many of you as have been baptized into Christ have put on Christ." By this consecrating ordinance the disciple receives the outward badge of an inward grace, enrolls himself among God's people, and pledges himself to unite with them in doing God's work. He makes no compromise with the flesh to fulfil its lusts with indolence, selfishness, pride, covetousness, and worldliness. He does not aim to get to heaven as cheap as he can, to spend in religion as little money, as little time, and as little effort as possible, but to seek first the kingdom of God, to give his Saviour his freshest thought and emotion, the first fruits, as well as the tithes of all his earnings, and so imitate Him who said, "The zeal of thy house has eaten me up." When we thus put on Christ, the world will believe in our professions and be more ready to follow our advice, emphasized by the power of a consistent example.

VISION OF THE SUN.

A philosopher was pursuing the question of light with such earnestness that he ventured on a bold experiment. He went out at noon and raised his head to the blazing sun. After this, wherever he looked, and on whatever object, he saw nothing but the sun. The staring, glaring, red sun was the first thing he saw in the morning and the last thing at night. And this is what we all desire: that we may have such a vision of the Sun of Righteousness as to be able to see and talk of nothing else. It is sad to think that the mists of sin rise between us and that glorious vision; and we will pray for others and for ourselves that we may ever "see that Just One, not only in glory, but in His perfect humanity, His perfect brotherhood and tender sympathy."

FOLLOWING A GOOD EXAMPLE.

Much depends upon the way in which we observe character. Those traits upon which our thoughts chiefly dwell most forcibly affect our natures. In every one there is something to esteem and something to condemn. It is the former which should attract and hold our attention.

All carping criticism, all that evil speaking which comes from evil thinking and loves to recount the faults and foibles of a neighbor or friend, is utterly opposed to the self-culture of which we speak. We cannot always command the society of the best people, but we may always select the best parts of those who are with us for our contemplation.

In looking at a person of superior excellence there is often a tendency to imitate his special acts or methods. They are upon the surface, and quickly arrest the attention and enlist sympathy. Yet such imitation is almost always a disastrous experiment. What is fitting and admirable in one person, because it is spontaneous and original, is unsuitable and unseemly in another because it is an artificial copy. Plans and methods that succeed perfectly in the hands of one who has originated them may be disappointing failures for another who endeavors to imitate them. Dr. Arnold, of Rugby, England, was probably the most successful teacher of his age; yet many have studied his system, and adopted his measures, and copied his style, only to reap a total discomfiture. They were unsuited to their special requirements and to their peculiar capacities.

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It is the spirit of a good man's character, not the petty details of his life, that should enlist our sympathy and excite our emulation. It is the broad foundation on which a great man builds his work that we should strive to make our own, not the ornaments of his edifice, which would be out of place in another structure. Persons often cling, with the utmost pertinacity, to the specific practices and exact views of one who accomplished some noble work in a past age, and whom they justly venerate, forgetting that a progressive mind like his could not have remained stationary through all the intervening time, but would have marched onward and applied its genius in different ways to new surroundings. But he who imbibes the spirit of such an one, and embodies it in the forms of active endeavor suitable to the present time and to his own special sphere, is the one who truly follows his example and renders him the truest honor.—*Public Ledger*.

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General News.

HOME.

Of 700 male convicts once in State prison at Auburn, 600 were there for crimes committed under the influence of liquor.

On a recent Sunday evening 1,200 persons in St. John's Roman Catholic church, Rochester, Minn., stood up and repeated, after Father Turner, a solemn pledge of abstinence from all intoxicating drinks for one year.

A number of cases of yellow fever have been reported from Memphis and New Orleans during the past week, but with the care exercised there is no probability that the disease will extend beyond certain localities, this year at least.

A Chinese church, free of debt, was dedicated at Oakland, Cal., on August 3 by Rev. Dr. Gibson, the head of Methodist missionary work on the Pacific Coast. Over one-half the cost of it was paid by the Chinese themselves. Several native preachers were present at the dedication. At Honolulu, in the Sandwich Islands, a Chinese church was also organized recently—of what denomination is not stated.

The Pennsylvania State Fair commences this week at Fairmount Park, under favorable auspices. The decree of the Park Commissioners ordering the removal of the "Main Building" has called forth much popular indignation. It is not likely that the order of the Commissioners will be carried out. The building was put up for permanent use, and the people of this and adjoining States will not permit it to be demolished.

FOREIGN.

All the members of the British embassy at Kabul have been killed in a revolt by the Afghans.

The total of contributions of the Church of Scotland for benevolent purposes was, last year, \$1,911,670. The Northern Presbyterian Church in this country, with but a few more communicants raised nearly \$2,000,000.

The Protestants have in New Zealand 429 clergymen to 62 Roman Catholics. Among the Protestants, the Church of England has 186, the Presbyterians 105, and the Methodists 102 clergymen.

In the Australian colony of Victoria the Wesleyans stand first in the number of Sunday Schools and scholars, and are followed, in order, by the Presbyterians, Episcopalians and Roman Catholics.

A fresh expedition of the French missionaries from Algeria is about to proceed to East Africa. They will be accompanied by a number of Belgian Zouaves formerly belonging to the Papal Guard.

An Italian paper affirms that Cardinal Manning has been urging upon the Pope a scheme for the reorganization of the Catholic Church in England, with a view to its recognition by the State. The paper adds that Leo XIII did not look with favor on the scheme.

The practicability of the Northeast Passage has been demonstrated by the Nordenkjold triumph. The Swedish vessels have arrived safely at a northern port of Japan, and a correspondent of the New York *Herald*, from Yokohama, reports the good health of the entire crew.

The Templar Grand Lodge, of Scotland have paid all the expenses connected with the general defense of the unfermented communion wine case which came before the General Assembly of the Church of Scotland. The expenses were nearly £60.

The annual meeting of the American Methodist Mission in Japan has been held in Tokio. Four natives were admitted to the ministry on trial. There were reported 438 members, a gain of 209, 170 probationers, and 64 children. The natives contributed for various purposes \$445. There are 773 scholars in the Sunday and 346 in the day schools.

According to dispatches to the *N. Y. Herald*, the regular session of the Evangelical Alliance at Basle, closed on Saturday, with a farewell sermon in contemplation at the Cathedral, and in the Hall of the Vereinshaus, in prospect for Sunday. The programme announced in our last was carried out. In the course of the conference Rev. Dr. Washburn spoke at some length on the nature and dangers of Socialism. He regarded Christianity as the only source of relief for socialist vagaries and disorders. Dr. T. D. Anderson, of New York, at the Anglo-American meeting delivered an address on Sunday Schools, showing their importance in regard to the general development of Church life. The Rev. Dr. Hurst, president of the Drew Theological Seminary, at Madison, N. J., delivered the closing address on the subject of Christian union as a necessary factor of religious progress and defense.

The most important action of the alliance was the appointment of a delegation consisting of a president and vice presidents for the purpose of soliciting the Austrian Government to afford relief to the Protestants of Bohemia, who are at present suffering under severe disabilities. Count Bismarck-Bohlen, one of Kaiser Wilhelm's personal adjutants, is one of the vice-presidents, and was elected to serve on the delegation. Dr. J. P. Thompson represents the United States.

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